

THE NIGHANTU

AND

THE NIRUKTA

THE OLDEST INDIAN TREATISE

ON ETYMOLOGY PHILOLOGY AND SEMANTICS

CRITICALLY EDITED FROM ORIGINAL MANUSCRIPTS AND
TRANSLATED FOR THE FIRST TIME INTO ENGLISH WITH
INTRODUCTION EXEGETICAL AND CRITICAL NOTES
THREE INDEXES AND EIGHT APPENDICES

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BY

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INTRODUCTION

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PREFACE

WHEN I first came to Oxford in the autumn of 1916 I undertook on the suggestion of Professor A. A. Macdonell to collate the hitherto unutilized *Nirukta* Manuscripts, contained in the Max Müller Memorial and the Chandra Sham Shero Collection, and to see if some new light could be thrown on the text of the *Nirukta*. A careful examination of the materials at my disposal has led me to the conclusion that the text of the *Nirukta* has been gradually expanded by the addition of short passages chiefly in the etymological explanations which easily lent themselves to such interpolations. At present the history of this gradual expansion can be traced only down to the thirteenth century A.D. There is a lack of reliable evidence going further. But I have reasons to suspect that even up to the thirteenth century the text of the *Nirukta* has not been handed down with a uniform and unbroken tradition. A few remarks of Durga scattered here and there in his commentary open up the possibility that the interpolators were already busy with their nefarious work. There is no doubt that the text had already been tampered with. Thus one should be cautious in making Yaska responsible for many passages, and the numerous absurd derivations contained therein, now commonly attributed to him. All such passages have been pointed out in my edition of the text, which sets forth as clearly as possible the history of the gradual expansion by means of square brackets and foot-notes.

I have also produced for the first time, a complete English translation of the whole of the *Nirukta*. I have added numerous exegetical and critical notes with a view to extract as much information as possible from Yaska. And in order to make my work further useful I have also prepared the following Indexes and Appendices (1) An Index to the words of the *Nighantu* with meanings] (2) An Index to the words of the Quoted Passages occurring in the *Nirukta* with meanings (3) an Index

Verborum to the *Nirukta* minus the Quoted Passages with meanings, (4) An alphabetical list of the Quotations occurring in the *Nirukta*, (5) An alphabetical list of the Untraced Quotations occurring in the *Nirukta*, (6) A list of Vedic Quotations arranged in the order of the *Samhitās*, (7) A list of the Authorities mentioned by Yāska, (8) A list of Stories related by Yāska, (9) The Relation of the *Nirukta* to other texts, i.e. a collection of parallel passages from the *Brāhmaṇas*, *Prātiśākhyas*, *Mahābhāṣya*, &c., (10) An alphabetical list of the etymologies to be found in the *Nirukta*, (11) A list of the *Nirukta* passages quoted by Sāyana. The whole work being embodied in the form of a dissertation was presented to, and accepted by, the University of Oxford, for the degree of Doctor of Philosophy. Notwithstanding the Statute Tit VI, Sec v, § 5. (8), which requires an Advanced Student to publish his thesis *in extenso* before supplicating for the said degree, the Committee for Advanced Studies very kindly permitted me taking into consideration the very high cost of printing at present to publish the Introduction alone. I think I need make no apology for bringing out this part only at present, in the hope that the rest will follow in course of time.

If my labours have borne any fruit, it is simply due to the guidance which I have received in the course of my work, and which it is my very pleasant duty to acknowledge.

I owe a great debt of gratitude to Professor A. A. Macdonell. The inception of this study is, as I have already mentioned, due to his suggestion. The whole work was done under his supervision. His guidance and encouragement have been of invaluable help to me. And through his recommendation the Administrators to the Max Muller Memorial Fund have voted a sum of £50 for the publication of my dissertation. My thanks to them for this generous help. I am much indebted to Dr F. W. Thomas, Librarian, India Office, and to Dr J. Morison, Librarian, Indian Institute, Oxford, for granting me facilities in the use of books, and for their readiness to help me in every way whenever I had the occasion to seek their advice. I desire to put on record my special thanks to Mr Madan, ex-Librarian of the Bodleian, for permission to work on valuable manuscripts during the dark days of anti-raids, when the manuscripts had been carefully stored away. Professor A. B. Keith has placed me under great

obligation by giving me his valuable opinion on many difficult points. Dr T W Arnold C.I.E. Educational Adviser to the Secretary of State for India has taken a good deal of interest in my work and has supported me in almost every obstacle to the completion of my studies.

It has been my privilege to interpret an ancient Indian author who as far as Etymology and Semantics are concerned is far in advance of the greatest of ancient Greek writers like Plato and Aristotle and if he comes to be better appreciated my labour will be amply repaid.

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July 1920

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INTRODUCTION

THE NIGHANTU

The following manuscripts have been collated for this edition of the *Nighantu*

1	Max Müller Memorial MS	e 5 = M 1
2	" " "	e 6 = M 2
3 and 4	" " "	e 7 = M 3 and M 4 respectively
5	Chandra Shum Shere MS	d 181 = C 1
6 7 8	" " "	e 62 = C 2 C 3 C 4 respectively
9	MS. Sanskrit	e 17 = S
10	MS Wilson	379 = W 1
11 and 12	"	502 = W 2 W 3 respectively
13	" "	503 = W 4

a Detailed Description of the Manuscripts.

M 1 — This is a neatly written manuscript in *Devanagari* characters on paper. It originally consisted of 13 leaves but the first two are missing. The accent has been marked in yellow ink. The text is not bounded on either side by double lines.

The size of the paper is $9\frac{1}{2} \times 3\frac{1}{2}$

The number of lines on each page varies from 9 to 10. The date given on f 14 r as *Suk. 14.5* is not reliable and has obviously been added at a later period by a different hand as the evidence of the writing indicates. The manuscript is well preserved but neither its general appearance nor the condition and the colour of its paper nor its spelling lend the least support to the date given above. It is on the whole accurate. It belongs to the longer recension. The scribe seems to have been a devotee of *Kṛṣṇa* for he says श्री ऋषिर्वामन्. Neither the name of the scribe nor of the owner, nor of the place of its origin is known.

M 2 — This is perhaps the oldest of all the manuscripts of the *Nighantu*. It is written in *Devanagari* characters on paper but is not well preserved. In many places it suffers from illegibility partly caused by the smudging of the ink.

It begins: कृ नमो गविष्यामि ॥ कृ ॥ चतुर्थं गविष्यामि ॥ &c. It gives the *śākta* *Caturṣaya* in 20 leaves. The different treatises are not bodily

separated from each other, all the four, i.e. Śikṣā, Jyotiṣa, Chandas and Nighantu being written continuously without a break. The end of each is found on f 4 r., f 7 v., f 12 r., and f 24 v. respectively. The accent is not marked. The text is bounded on each side by double black lines.

The size of the paper is $9\frac{4}{5}'' \times 4\frac{4}{5}''$

The number of lines on each page varies from 10–13.

It has preserved the archaic spelling in many cases, especially in the case of श्री, कौरथाणः is written ।कोरथाणः and तौरथाणः as ।तोरथाणः on f. 22 v. Ff 15–26 are slightly worm-eaten. It was copied in the month of Phālguna, Samvat 1778, by a scribe named Śivānanda. It belongs to the shorter recension.

M 3 This is a paper manuscript, neatly written in Devanāgarī characters. In this manuscript also the Śikṣā, Jyotiṣa, Chandas, and Nighantu are written without a break between them. The accent in the Nighantu is not marked. The size of the paper is 9" × 4", and the number of lines on each page is 7. The text is bounded on each side by double red lines. The name of the owner is Āśārāma Kedāreśvara, son of Sri Nandarāma. It was copied for private study at Benares. The date given is Samvat 1801 (sic) संवत् १८०१ नाभिति आवणमासे शुक्लपक्षे पञ्चमीयं तुष्ववासरे यथसमाप्तिः ॥ शुभमन्तु ॥ The manuscript ends (sic) सर्वेषां खण्डिकासंख्या ॥ १०० ॥ क्षीकासंख्या ॥ ३७५ ॥

तैल।द्रुचेष्यल।द्रुचेष्यलेत्सिथिलवन्धनात् ।
भूर्षहस्ते न दातव्य एव वदति पुस्तकम् ॥
शुभं मवतु ॥ काण्डाणमन्तु ॥

It belongs to the shorter recension.

M 4 This contains the Śikṣā, &c., without a break between them, and gives, in 23 leaves, the Śikṣā, Jyotiṣa, Chandas, and Nighantu, which end on f 5 v., f 8 r., f 13 i., and f 23 v. respectively. The five adhāyās of the Nighantu end on f 15 v., f 18 v., f 21 r., f 22 v., f 23 v. respectively. It begins श्री गणेशाय नमः ॥ श्री दुर्गादेवी नमः ॥ ऊँ अथ शिवा प्रवत्त्यामि, &c. It ends इति नैधटुके पञ्चमीथायः समाप्तः ॥

The size of paper is $8\frac{2}{5}'' \times 3\frac{2}{5}''$, the number of lines on each page is

8. The text is bounded on either side by double red lines. The accent is marked in the Nighantu with red ink. No date is given, nor the name of the scribe, nor the place.

It belongs to the longer recension.

C 1 It consists of three different manuscripts. The first manuscript, which gives the Nighantu in full, seems to be a fragment, for the first folio is numbered 10. It appears that originally it gave the Śikṣā Catustaya,

and that now the *Nighantu* alone survives. It begins on f. 10 r., and ends on f. 22 r. The text is bounded on each side by double red lines. The accent is marked. The size of the paper is 9' x 4 $\frac{1}{2}$, the number of lines is 11. It ends (sic) इति निधटे पञ्चमोऽध्याय ॥ श्री शौखमार्दिष्यरापेष्यमाय ॥ श्री गंगा प्रसाद ॥

The date Sal. 1875 and the name of the then owner Gopala Ananda Sarasvati, are added in a different, probably later hand. It belongs to the longer recension.

C 2—Is the first of five different manuscripts bound in one volume [e. 62]. It contains the *Nighantu* in 17 leaves, marking the accent with red ink in the first *adhyaya* only.

It begins ॥ श्री गंगोऽध्याय नमः ॥ हरि च ॥ It ends (sic) इति निधटे पञ्चमोऽध्याय ॥ अमात् ॥ Neither the date nor the name of the scribe is given.

The size of the paper is 8 $\frac{1}{2}$ x 8 $\frac{1}{2}$. The number of lines on each page is 7. Ff. 15, 16, 17 are slightly worm-eaten.

It is written in *Devanagari* characters on paper and is fairly accurate. It belongs to the longer recension.

C 3-C 4—Are contained in the same volume, each being a *Siksha Catusṭaya*, of which the *Nighantu* forms a part. The text of each of these *Siksha Catusṭaya* is written continuously and is bounded by double red lines. The size of the paper is 8 $\frac{1}{2}$ x 4 and the number of lines on each page is 10. The first two sections of the first *adhyaya* are missing in the first manuscript. The other manuscript is dated *Saṃvat* 1852.

Both are written in *Devanagari* characters and represent the longer recension.

The other manuscripts are a *Siksha* attributed to Pāṇini, and a *Siksha* attributed to Yājñavalkya. The latter begins (sic) एवं श्री अशेषाय नमः आशपरम्पर उपाय अथातस्त्रिलक्षणव्याख्यायाम् अद्वायागुदाताव॑ सरितव॑ तव॑ तत् ब्रह्मण वर्णित्वामि इमतं आनमेव च &c. It ends इति श्री अशपरम्परमुलिकात् वावस्त्रिलिङ्गाः अमात् संवत्? ३० माघमासे अमात् १० विश्व विश्व विश्व विश्व

Another manuscript bound in the same volume gives in seven leaves the *Siksha* of the *Sāma Veda* attributed to Iṣṭamāra. It begins एवं नमः धामविदाय. It has preserved some old spellings—for instance, it writes वेद श्व वेद श्व

The last manuscript gives the *Chandomaṇīyāraṇī* in 5 leaves. It begins (sic) श्री अशपतये नमः ॥ प्रथम वेद पुष्टये इन्द्राश्वेष्य निधित । विष्वमुस्तिष्ठै ग्रीष्म

છંદોમનજરિમાદિતા ॥ ૧ ॥ છદોમનજરી કાચ્છતે ॥ પ્રથમં છન્દઃ ॥ ગાચની ॥ ઉદ્ભાહરણાનિં
અભિમીક્ર દાદાદ પદપંતિ, &c

It ends ઇતિ શ્રી વિષ્ણુમંકુવિરચિતા છંદોમનજરી સમાપ્તા ।

S 4 This manuscript contains five works The first four consist of the *Śiksā Catustaya*, of which the first three works are probably written by the same scribe The first part gives the *Śiksā* in 6 leaves, the second the *Jyotisa* in 4, the third the *Chandas* in 7 leaves, the fourth the *Nighantu*¹ The first and third were copied in *Saka* 1665, and the fourth in *Saka* 1660 All these four parts are complete in themselves individually, each being separately numbered. The name of their former owner is Bhatta Jayanārāyana of Themti

The *Nighantu* consists of 9 leaves The text is bounded on each side by a pair of double red lines It is a neatly-written manuscript, The accent is marked with red ink. The size of the paper is $9\frac{1}{2}'' \times 3\frac{3}{4}''$ For further details see *Catalogus Codd MSS Bib Bodl*, by Winternitz and Keith, vol ii, p 105

The manuscript belongs to the longer recension, and does not seem to have been used by Roth

W 1 This contains two different manuscripts The first is *Vedārtha-dīpikā*, a commentary on the *Sarīrānukramanī* by Sadguruśisya

The second is the *Nighantu*. It begins on f 1 v, and ends on f 10 r It is without accent, quite modern, and full of mistakes It is Roth's F It belongs to the shorter recension

For further details, see *Catalogus Codd MSS, Bib Bodl*, by Winternitz and Keith, vol ii, p 104

W 2 This manuscript contains three different works

I The first work is the *Śiksā Catustaya* It is a continuously-written manuscript, the four parts ending on f 3 v, f 6 v, f 11 v., and f. 23 respectively The *Nighantu* is given without accent It is Roth's C, and belongs to the shorter recension For further details see *Catalogus Codd. MSS Bib Bodl*, vol ii, p 104

W 3 II This is the second manuscript bound in the volume just mentioned It gives the *Nighantu* in 24 leaves It is without accent The name of the scribe, partially obliterated by yellow pigment, is the following મદુનારાયણસુતવિશ્વામેણ લિખિત ॥ ૧૩૬૪૫૮નાર્થમ् ॥ ૫૪૦૫કારાર્થમ् ॥

It is Roth's D, and belongs to the shorter recension

III The third manuscript is the *Anuvākānukramanī*

W 4 This manuscript contains two different works The first is the *Śiksā Catustaya* Its first three parts are written continuously The

¹ The fifth is the *Uttarasatham* of the *Nirukta*

Aighanṣū is separated from the rest. It ends on f. 16, which gives a list of the total number of words and *khandas* for each *ādhyāya* as follows:—

<i>khandas</i>		words			
1st	17	412	4th	8	279
2nd	22	516	5th	6	151
3rd	80	410			

It is Roth's E, and belongs to the longer recension.

To these manuscripts which I have directly collated myself may be added the A and B which were used by Roth (not directly collated by me) besides C.D.E.F = W1 W2 W3 W4 and अ, ए, इ, उ, औ, and ओ used by Samarakriya in his edition published in the Bib. Ind.

b Two recensions

The manuscripts fall into two distinct groups M2 M3 W1 W2 W3 and अ form one family group and M1 M4 C1 C2 C3 C4 S W4 A, B E औ, ए, इ, उ, औ, and ओ the other. The former may be called the shorter recension the latter the longer. The chief reason for calling the former group the shorter recension is that at the end of every section the explanation is more concise than in the other. The latter not only gives an extended explanation at the end of every section but also adds the number of the words enumerated in the section. Besides at the end of every chapter it gives a summary of the sections by quoting the first word of every section, and adds the number of the sections in the chapter. In many sections the shorter recension gives fewer words. It is difficult to decide which of these two represents the original. But as far as the longer explanation at the end of every section is concerned it is quite obvious that it is a later addition. The evidence of the manuscripts shows that this addition was gradual. For instance let us take the first section of the first chapter. All the manuscripts of the shorter recension agree in giving the text as follows शिवाय गृह्णाय। Manuscript W2 gives the number of the section only, i.e. १७॥ and throughout it follows this method which seems to have been the original one. Gradually a change was introduced along with the number of the section, the number of the words in the section was added and a numerical figure placed immediately before the number of the section as the evidence of manuscripts M2 and W3 indicates, in the first section of the first chapter १७७॥ is placed before १७॥ i.e. शिवाय १७७॥१॥ In this connexion it is interesting to note that manuscripts W1 and M3 at first agree with W2 but gradually come round to the side of M2 and W3. The next stage of development is marked by the incorporation of the numerical word in substitution for the

figure in the body of the explanation, as ॥ गोचैत्येकविंशतिः पृथिव्याः ॥ This is most clearly seen in the sections containing verbs, for instance, in sec 16 of the first chapter, all the stages appear very clearly

a धुमदिति ज्ञलतिकर्माण्यः ॥ १६ ॥ W 1, W 2.

b " " " ॥ १७ ॥ १६ ॥ M 2, M 3, W 3

c धुमदित्येकादश् ज्ञलतिकर्माण्यः ॥ १६ ॥ Manuscripts of longer recension

From the verbs the process was extended by analogy to nouns, perhaps in imitation of Yāska's own words or for the sake of parallelism, नामधेधानि was also introduced. Last of all came the summary and the statement of the sections in every chapter.

Yāska's description of the *Nighantu* | *Samāmnāyah Samāmnātah* | *Savyākhyātavyah* | N I 1 and taking into consideration the fact that in some cases, like that of *Nighantu* II. 6, 8, 11, &c., his only explanation is that a particular word has so many synonyms suits the shorter recension better, for in the case of the longer recension such an explanation is superfluous. *Nighantu* II 11, the shorter recension reads शक्तरीति गवा, while the longer has शक्तरीति नव गोनामानि, and Yāska's only explanation (N 3 9) is गोनामान्युत्तराणि नव. To call this the explanation of the longer recension is absurd, while in the case of the shorter recension it may be accepted as an explanation to a certain extent.

c Devarāja and his commentary

Devarājajayajvan explains every single word of the *Nighantu*, his commentary therefore is valuable, for it shows the state of the *Nighantu* in his day. Moreover, in the introduction to his Commentary, he gives a general description of the many manuscripts of the *Nighantu* known to him. He says तेषु च केषुचिदर्थेषु लेखकाप्रभादादिभिः कानिचित्पदान्यधिकान्यासन्। अन्येषु च कानिचित्पूनानि। अपरेषु च कानिचिदपहाय कानिचित् विश्वसानि। अचराणि च विपर्यसानि। एव व्याकीर्णेषु कोशेषु नियमैकाभूतस्य प्रतिपदनिर्वचननिगमप्रदर्शनपरस्य कल्पचिह्न व्याख्यानस्यामावात् नैघण्यका काण्डमुत्समप्रथमासीत्।

He has attempted to supply a critical edition, for he says that Yāska explained 150 words of the *Narghantuka Kānda*, and Skandasvāmi, in his commentary on Yāska, added some more, bringing the total to 200, so the evidence of Yāska and Skandasvāmi was very valuable for these 200 words. About the rest he says अन्येषा च पदानामस्तु तुले समानाधार्थनस्याविच्छेदात् श्रीवेङ्कटाचार्यतनयस्य माधवस्य माध्यकातौ नामानुक्रमस्या आख्यातानुक्रमस्याः स्त्रोनुक्रमस्या निपातानुक्रमस्या निर्वन्यानुक्रमस्याखदीपस्य माध्यस्य च वज्रः पर्यालोचनात् वज्रदेशसमानीतात् वज्रकोशनिरीचणाच्च पाठः संशोधितः।

Devaraja has frequently given the readings of former commentators like Skandavāmi Bhāṭṭa Bhāskaramitra and Mādhaba when he differed from them. His commentary has therefore the value of a collation of a number of manuscripts brought as he says from various parts of the country and also of the collation of former commentators. I have carefully examined it and noted all the differences as the foot notes to the text will show.

d Roth's edition of the Nighaṇṭu

Roth examined the commentary of Devaraja but the manuscripts which he used were probably defective so that his results are unsatisfactory. Often he attributes readings to Devaraja which are not to be found in the published text of that commentator. For instance (I 11) the reading पा is attributed to Devaraja who actually reads प॒र्. He also gives over variants given by Devaraja. Devaraja gives प॒र्णा as a variant for प॒र्णा which Roth does not mention. Similarly Devaraja gives म॒रा (I 12) as a different reading, which Roth again does not notice. Devaraja gives प॒र्णा for प॒र्णा which Roth ignores. Other cases are:

- I 14 Roth attributes अ॒ष्ट्य to Dev., who reads अ॒ष्ट्य and gives अ॒ष्ट्य as a variant.
- I 13 Dev gives अ॒ष्ट्यव्य for प॒र्णा as the reading of Mādhaba, unnoticed by Roth.
- I 13 Dev gives र॒ष्ट्य for अ॒ष्ट्य as another reading unnoticed by Roth.
- I 14 Roth attributes उ॒ष्ट्यव्य to Dev. whose actual reading is शीर्षिष्ट्यव्य.
- I 15 Dev reads अ॒ष्ट्य for अ॒ष्ट्यव्य and gives अ॒ष्ट्य as the reading of Skandavāmi unnoticed by Roth.
- I 16 Dev gives म॒राष्ट्यव्य as another reading for अ॒ष्ट्यव्य unnoticed by Roth.
- II 1 Dev gives अ॒ष्ट्यव्य as the reading of Mādhaba for प॒र्णा, Roth does not notice it.
- II 5 Dev gives अ॒ष्ट्यव्य as a different reading for अ॒ष्ट्य. Roth does not notice it.
- II 7 Dev gives प॒र्णा as the reading of Skandavāmi also but he further gives अ॒ष्ट्य as a variant. Roth does not notice it.
- II 7 Dev gives म॒रा as a variant for प॒र्णा. Roth does not notice it.

It is unnecessary to multiply instances for all such cases can be easily found in my foot-notes to the text of the *Nighaṇṭu*.

Roth does not give any various readings for the fourth chapter of the *Nighantu*, although the evidence of the manuscripts as shown in this edition proves that there are several such variants

There are a few inaccuracies of accent, for instance in III 13
अभि न् द्ये is accented in manuscripts, but not so in Roth's edition

There is, however, a serious omission in IV 2 हृथाणः has been omitted between अहृथाणः and आरितः That the omission is an oversight appears from the fact that though this section is stated to contain 84 words, Roth's edition has only 83 Yāska explains every word of the fourth and fifth chapters of the *Nighantu* His evidence is therefore particularly valuable for a critical edition of the fourth and fifth chapters He gives हृथाणः in its proper place and explains it Both the recensions agree in reading हृथाणः between अहृथाणः and आरितः, and the testimony of Devarāja and Yāska supports this reading The omission¹ in Roth's edition is thus evidently due to an oversight

The evidence of Yāska on the fourth and fifth chapters of the *Nighantu* indicates that he follows the longer recension Thus in IV 1 the shorter recension gives इषिरः, but Yāska reads इषिरेण, which is also the reading of the longer recension Again नूच, which is omitted by the shorter recension, is explained by Yāska In IV 2 दूतः is omitted by the shorter recension, but not by Yāska Devarāja has also followed the longer recension, and this choice seems to be followed by a long line of commentators, and is also, as Devarāja says, supported by an unbroken tradition in his own family The shorter recension has undoubtedly preserved the original form of the text, at least towards the end of the sections, but the weighty testimony of Yāska is against it I have therefore given the text and the order in which the words occur in accordance with the longer recension, though at the end of every section I have placed side by side the text of both recensions

e Bib Tnd edition of the Nighantu

Sāmaśīami's edition of the *Nighantu* is useful, for besides publishing the commentary of Devarāja Yajvan it supplies a much larger number of various readings than Roth But it suffers from the one defect of presenting only Devarāja's reading of the text of the *Nighantu* The commentary of Devarāja, however valuable as giving the various readings of the manuscripts of his time, cannot be made the sole basis of an edition of the *Nighantu* Moreover, occasionally the text in this edition contains words which are not justified either by the evidence of the manuscripts of

¹ This was admitted, and later on rectified by Roth himself

both recognition or even by that of Devadatta himself. For instance on p. 23^c appears the word *प्राप्त* which I am not able to anywhere again on p. 23^c we find *प्राप्तेष्वा* instead of the exact form *प्राप्तेष्वा*. Similarly seem to have used six manuscripts from which I give a number of various readings in *Set 1* next but in the compilation of the text he has consistently followed Devadatta. If one takes a critical edition from the point of view of compilation an initial part of text of the *Abhidharma* based on manuscript even here

f The title of the work.

Madhava and the author of the *Pancha Mahat* has also given the title of *Vaidika* to the *Itihas* work. Similarly Sankaracharya has Savana in calling the work *Vaidika* although he calls it in *Trishati* (*Angulika*). Savana is evidently wrong in giving the title of *Vaidika* to the *Sri Bhagavata* for *Vaidika* merely means that it is called *Vaidika*. Sri *Bhagavata* is indeed *Vaidika*. It is true *Sri Chaitanya* *Vaidika* is synonymous (*N.B.*) The list of words can only be called *Angulika* and it is wrong to call it *Vaidika*. The term *Vaidika* can be applied only when some etymological explanations are given. Moreover all the manuscripts call it *Vaidika*.

The division of the Kichanju.

The *Nigamita* contains five chapters the first three are called the *Vaishnava Kanda*, the fourth the *Viratana Kanda* and the fifth the *Bharti Kanda*. In other words it may be said that

the *Vogel* is often held to deal with syncretism
the *Sarvajna* is held to deal with horn-music
the *Damru* is held to deals with deities

There is some sort of a principle discernible in the arrangement of the synonyms in the first three chapters. The first chapter deals with physical things like earth air water and object of nature like cloud, lawn, day and night &c. The second chapter deal with man his limbs like arm finger objects and qualities associated with man such as wealth, prosperity, anger, battle &c.

The third chapter deals with abstract qualities such as heaviness, lightness, &c. The arrangement, of course, is not scientific, nor, in many cases, even systematic, but it shows at least an attempt to group the words methodically. The compilation of the *Nighantu* is the earliest known attempt in lexicography. In India it marks the beginning of the *Kośa* literature, and later *Kośas* have sometimes been called *Nighantavas*. The *Nighantu* contains only a small number of the words of the *Rgveda*, and as it does not contain any explanations of the words collected, in Sanskrit or any other language, the modern term 'dictionary' cannot be applied to it, although the *Kośas* can be so called. It should rather be called a vocabulary, which is a book 'containing a collection of words of a language, dialect, or subject' when 'the words are few in number, being only a small part of those belonging to the subject, or when they are given without explanation, or some only are explained, or explanations are partial.'

h The author of the Nighantu.

Nothing definite is known of the author of the *Nighantu*. There is a vague reference to the time of its compilation in the *Nirukta* I 20, which attributes the compilation of the *Nighantu* along with other *Vedāngas* to a later generation of the sages who had no direct perception of *dharma* (truth).

The following two verses occur in the *Mokṣa parvan* of the *Mahābhārata*, chapter 342 86, 87

वृषो हि मगवान् धर्मः ख्यातो लोकेषु मारत ।
निधेष्टुकापदाख्याने विज्ञि भा वृषमुत्तमम् ॥
कपिर्वराहः श्रेष्ठं धर्मश्च वृष उच्यते ।
तसाद् वृषाकपि प्राह कश्यपो भां प्रणापतिः ॥

Some conclude from the second verse that Kaśyapa,¹ the Prajāpati, is the author of the *Nighantu*, for the word *vṛṣākapi* occurs in the *Nighantu*. It is not safe to build any argument upon such evidence, for supposing that Kaśyapa did invent the word *vṛṣākapi* he would be the last person to put his own word in a list of difficult words like those of the *Nighantu*. The *Nighantu* is probably not the production of a single individual, but the result of the united efforts of a whole generation, or perhaps of several generations.

¹ The theory of Kaśyapa's authorship is indeed absurd, and hardly deserves any mention, but as many people in India believe in it, and seriously put it forward, I thought it necessary to make a passing reference to it.

THE NIRUKTA

a. Earlier editions of the Nirukta.

The *editio princeps* of the *Nirukta* was brought out by Rudolph Roth and published at Göttingen in 1840. Sanskrit scholarship in Europe was then in its infancy. The bulk of the Vedic literature was as yet accessible in manuscripts only. Even the text of the *Rigveda* in print was not available Max Müller having given to the world the first two volumes only of his edition of the *Rigveda* with *Sāyanī* commentary.¹ Guides to Vedic studies which are now indispensable such as Prof Macdonell's *Italic Grammar* and books of reference like Bloomfield's *Italic Concordance* did not exist at that time. There was not even a good *Italic* dictionary. Taking these facts into consideration Roth's achievement was remarkable. He was the first to observe that the text of the *Nirukta* has been handed down in two recensions a shorter and a longer one and to prepare a critical edition of the same based on the manuscript material to which he then had access. It must be admitted that as far as the text of the *Nirukta* is concerned Roth's work has not been superseded so far and this fact alone is very creditable to the author of a work published nearly 80 years ago and speaks highly of the critical judgement exercised by him in the constitution of the text.

But it is obvious that a work produced under such circumstances and about three-quarters of a century ago shows certain defects and limitations. First of all the materials at his disposal were scanty. For instance he seems to have consulted only one manuscript of Durvasa's commentary i.e. MS. VIII 142² by no means an accurate manuscript and Roth's incorrect quotations from Durvasa's commentary which I have pointed out in my notes are perhaps due to the errors of this manuscript. Hence he could not have found it a very reliable guide. Secondly many of the then prevailing methods of indicating references are now obsolete as for instance Roth's division of the *Rigveda* into *Mandala* *Anuvaka* &c which has curtailed, to some extent the usefulness of his *Index* (pp. 217-24). He gives a list of various readings at the end of the first and the second part of the *Nirukta* but does not specify that such and such a variant is to be found in such and such a manuscript, a very unsatisfactory method of procedure, which no modern editor would follow. Further Roth has adopted the text of the longer recension in his edition but he does not

¹ Professor J. W. Kernagel has been kind enough to write to me from Bial that a Roll *Nirukta* first began to be printed in 1847 he could not therefore have made use of Max Müller's edition of the *Rigveda*, the professor (the first volume) of which I dated Oct 1840.

² Described by K. Ilti in the Catalogue of Sanskrit Manuscripts in the Dullah Library, vol. II, p. 108.

show any reason for this preference. As proved by me elsewhere, the longer recension does not represent the original text of the *Nirukta*. Again, he divided the *parिस्ता* into two chapters, the 13th and the 14th, a division not supported by the evidence of older manuscripts, which makes the whole of the *परिस्ता* to consist of one chapter (the 13th) only. Roth is also wrong in using the term *Nargama Kāndam* as applicable to the first three chapters of the *Nirukta*, the right term being *Naughantuka Kāndam*. Further, there are some inaccuracies in the text of the *Nirukta* itself, which I have pointed out in my notes. Again, there is the inexplicable inconsistency in using large type for printing some Vedic quotations, and small type for others, even when they are of the same length, and are cited from the same Veda. For instance, the passage आपि॒ले नः प्रपि॒ले तूष्णि॑ नहि॑¹ is printed in large type and is accented, whilst the immediately following passage अभी॒कि॒चिदुलोकायात्² is printed in small type, and is not accented, although both quotations are from the *Rgveda*. Other examples are उपौ॒प मे॒ पर॑ सृष्टि॑ भा॒ मै॒ दृस्ता॒णि॑ भन्यथाः³ is in large type and accented, but नमो॑ भहश्यो॑ नमो॑ अर्मकेभ्यः⁴ is in small type⁵ and unaccented. Again, ति॒रच्छिदर्थ्या॑ परि॑ व॑र्ति॑ . . .⁶ is in large type and accented, while पात्र॒व भिन्न॒न्त एति॑ . . .⁷ is in small type and unaccented, and अ॒भी॑ य ऋषा॑ निहितास॑ च॒च्चा॑⁸ is in large type and accented, while पञ्चनो॑ वामिष॑ शुभिः॑⁹ is in small type and unaccented. Again, ध॒स्ता॑मुश्नन्तः॑ प्रहर॑भ॑ शैपम्¹⁰ is in large type¹¹ and accented, while चिः॑ स्ता॑ भाह॑ अथयो॑ वैतसेन¹² is in small type and unaccented. And ध॒स्ता॑ शुभा॑द्रोहसी॑ अध्यसेताम्¹³ is in large type and accented, while रेजते॑ अभे॑ पृथिवी॑ भखेभ्यः¹⁴ is in small type and unaccented.

In one case, Roth treats both quotations in the same manner. व॒स्त्रीनिः॑ पुन॒मुयुवो॑ अद॑ग्नम्¹⁵ is in large type¹⁶ and accented. ध॒द्युपजिक्षिणा॑ ध॒द्युष्मि॑ अ॒ति॑ सर्पिति॑¹⁷ is also in large type and accented.

¹ RV VIII 4 8, N III 20, Roth's ed., p 62

¹⁰ RV X. 85 37

² RV X 133 1

¹¹ Roth's ed., p 64

³ RV I 126 7

¹² RV X. 95 5

⁴ RV I 27 18

¹³ RV II 12 1

⁵ Roth's ed., p 63

¹⁴ RV VI 66 9

⁶ RV V 75 7

¹⁵ RV IV 19 9

⁷ RV VII 104 21

¹⁶ Roth's ed., p 63

⁸ RV I 24 10

¹⁷ RV VIII 102 21

⁹ RV IV 7 8

This practice of Roth is misleading, and is perhaps responsible for the fact that several Vedic passages printed in small type are omitted as occurring in the *Nirukta* by Bloomfield in his *Vedic Concordance*. A few such examples are the following एमुवी॑ शुभो॒ न्^१ printed in small type and without accents in Roth's edition,² is not mentioned in VC. as being quoted by Yāska, and similarly—

असीके पितुखोपठत्^३
गार्जु उप॑सुपसो वनाय^४
शुत्साय भन्मस्थाय^५
यदा इव ए॒ज सप्त पितुह^६

and also ५०१ आङ॑र्पितम्, a fragment of RV I 164 12, and quoted in the *Nirukta* 4 27, and अमृत्यु॒पा a fragment of VS 7 1 quoted in N 5 6, are ignored. (Besides the reference of परं शुभो अग्नेरेषि ५११^७ is wrong in VC.⁸ It is quoted in N 11 7 and not in N 10. 7 as stated there. Also the reference to वीषि शूरं पुरोदायम्^९ is wrong in VC.¹⁰ where it is RV III. 46 8 while the correct reference is RV III 41 3. Other cases are ऊर्वे॑ इव प्रथे॒ कामो अस्मि॑ RV III. 30 19^c is wrongly given as IV 30. 10 in VC cf. p. 285^a the reference of शिनो न दीपत्सनेति ५१४ is wrongly given as IX. 63 5^b in VC p. 936^b while the correct reference is VII. 63 5^b)

The Bib. Ind. Edition of the Nirukta

This was published at Calcutta under the editorship of Śrimadraṇi from 1882-91. Its chief merit is that it, for the first time, supplies us with the commentary of Devardhya Yajvan on the *Nighantu* and of Durga on the *Nirukta*. It also adds an index to the words of the *Nighantu* as well as to the words of the *Nirukta*. The practical utility of this index however suffers much from its being separated into three indexes one for each volume and not consisting of one single whole. Besides many misprints and errors of Sandhi, the text constituted is not very valuable from the critical point of view and is thus not a trustworthy basis for further research. The editor although his text generally agrees with the shorter

¹ RV vi. 55. 5; N III 16; VC, p. 1062 b.

p. 828 b.

Roth's ed., p. 60.

⁴ RV vi. 7 6; N vi. 8 Roth's ed. p. 91;

VC, p. 829 b.

² RV x. 183. 1; N III 20; Roth's ed., p. 62;

⁷ RV x. 81. 1; N xi. 7

VC, p. 96 b.

⁸ Cf. Bloomfield, *Vedic Concordance*, p. 566 b.

³ RV iv. 51. 1; N iv. 25; Roth's ed., p. 74;

⁹ RV iii. 41. 8; N iv. 19

VC, p. 846 b.

¹⁰ Cf. p. 897 b.

⁵ RV iv. 188. 1 N iv. 25; loc. cit., VC.

recension, does not seem to realize that there are two recensions of the text of the *Nirukta*, and has thus unconsciously introduced an element of eclecticism in his edition. For instance, he omits the phrase आचार्यः कस्तात् (vol. II, p. 49), probably on account of its being not found in the manuscripts of the shorter recension, but he puts the line मुवासाः कल्पाणवासाः कामयमाना ऋतुकालेषु (vol. II, p. 132) within brackets in his constituted text, although it is omitted by manuscripts of the shorter recension. Further, he omits the passage वृत्ता चा तिष्ठतीति वा चा चीयते निवासकर्मणः from his text, adding it in a foot-note with the remark इत्यधिकः पाठः (vol. II, p. 181). This shows that he does not follow any general plan with regard to the additional passages of the longer recension, as he sometimes puts them within brackets in the text itself, and sometimes adds them in foot-notes. This would also imply that he does not regard the passage, which he puts within brackets, as interpolations, but only those which he adds in foot-notes, this, to say the least of it, is altogether an arbitrary distinction, made with reference to the additional passages of the longer recension. Further, he is not consistent even in this, for occasionally he puts passages of the shorter recension within brackets as well (see vol. III, pp. 121-22). Examples might be multiplied. Both these editions (i.e., Roth and Bib Ind) are very meagrely punctuated, and many sentences, being not properly divided, are misleading or tend to be obscure.

The Bombay Edition

Another excellent edition of the *Nirukta*, together with Durga's commentary, is that of Mahāmahopādhyāya, P. Śivadatta, published at Bombay in 1912. In type, in paper, and in general get-up it marks a distinct improvement on its predecessors. The sentences are intelligently divided, and, to a great extent, the obscurities due to defective punctuation in previous editions have been removed. The text followed is that of the longer recension, and the criticism to which Roth's text is subject, except his inconsistency with regard to the use of large and small type, is applicable to the Bombay edition as well. The editor does not state whether he uses any manuscripts or not in the constitution of his text. As a matter of fact, as expressly mentioned in his introductory remarks, he has taken the two previous editions as the basis of his own work. A critical edition of the *Nirukta* professing to represent the archetype as closely as possible, and based on the manuscript material hitherto not utilized is therefore still a *desideratum*. I have, on these grounds, undertaken to edit the *Nirukta* afresh.

Detailed Description of Manuscripts¹

MS. Max Müller Memorial c. 8 M 1

PART I. A.D. 1740

Contents The *Airukta* of Yāska in the longer recension, the text of which consists of two manuscripts, containing the two parts (the *pūrvārdha* and the *uttarārdha*) respectively. The work is divided into chapters (*adhyāyas*) and sections (*lhandas*) thus Chapter I, which contains 20 sections, begins on f. 1 v and ends on f. 10 r. Chapter II 28 sections, ends on f. 21 r. Chapter III, 22 sections, ends on f. 32 v. Chapter IV has 27 sections, and ends on f. 42 v. Chapter V 28 sections ends on f. 53 v. Chapter VI 86 sections ends on f. 68 r. The chapters are written consecutively and at the end of each chapter there is added a short summary quoting the first word or words of every section—thus indicating and also expressly stating the number of sections in the chapter. The text is bounded on both sides by double red lines, sometimes carelessly drawn, regularly up to f. 25 r., after which similar red lines only occasionally appear. A short red vertical stroke is placed above the letter where it indicates the application of the rules of euphonic combination and is also used to mark the termination of a sentence being thus a sign of punctuation. The *danda* appears at the end of a section only but also points out the beginning and ending of a quotation. The red vertical stroke is often confusing as the accent in Vedic quotations is also marked with red ink.

There are two figures drawn vertically in red ink on f. 1 r. One looks like a goddess, probably *Durgā* seated in a chariot with a flying banner the other is the god *Ganesa*, seated on an ornamented lotus, to which is added in black ink the representation of a small bird, probably a peacock. The two figures contain between them the words (sic) ॥ श्री यजुर्वा मित्र ॥ An attempt has been made to colour ff 14 29 42 49 64 with yellow pigment which is frequently used also to obliterate, though only with partial success, individual words, syllables and letters. Black pigment is also employed to obliterate, for instance on f. 24 v where half a line is completely covered. The manuscript is neat, well preserved, and accurate. It is the best among those belonging to the longer recension.

¹ From the point of view of the general reader the detailed description of the manuscripts can be much curtailed. But as the manuscripts of the Max Müller Memorial and Chandra Shum Shere collections have not been so far catalogued, this description, in addition to supplying information with regard to the manuscripts material available for a critical edition is also intended to serve the purpose of a descriptive catalogue. And as Professor A. A. Macdonell is in favour of it, I have retained the whole of it, without any curtailment.

Size $8\frac{3}{4}'' \times 3\frac{3}{4}''$

Material Paper

Number of leaves 11 + 68

Number of lines per folio 9, ff 3 v-13 v have 10 lines each

Character Devanāgarī

Date On fol 68 r (sic) सते १६७१ (= A.D. 1749) प्रमाणीनामसंवत्सरे आश्वीनवद्यतुतीयाद्वितीया लिखित (i.e. finished on the third day in the first fortnight of the month of Āśvan)

Scribe On f 68 r (sic) कासीनाथ अनन्त पुस्तकं लिखते श्री सदाशिवार्पणमस्तु ॥ ॥ श्री ॥ द्व ॥ He seems to be a faithful copyist, for he remarks (sic)

यादृशं पुस्तकं दृष्टा तादृशं लिखितं भया ।

यदि शुद्धमशुद्धं चो मम दोषं न विवरते ॥

Peculiarity of spelling *t* is doubled in conjunction, e.g. *tva* = *ttya*

PART II A.D. 1775

Contents The *Nirukta* of Yāska, Chapters VII-XIII, in the longer recension. The text is divided into chapters (*adhyāyas* and *khandas*), and sections thus Chapter VII has 31 sections, begins on f 1 v and ends on f 11 r. Chapter VIII has 22 sections, and ends on f 16 r. Chapter IX has 43 sections, and ends on f 24 r. Chapter X has 47 sections, and ends on f 33 r. Chapter XI has 50 sections, and ends on f 43 v. Chapter XII has 46 sections, and ends on f 54 v. Chapter XIII has 50 sections, and ends on f 70 r. The so-called two chapters of the *parikṣīta* are treated as one. All the chapters are written consecutively without a break. Chapter VII begins with श्री गणेशाय नमः ॥ श्री वेदपूर्णाय नमः ॥ Chapters VIII and X begin with ॥ हरिः श्री ३८ ॥ Chapter IX with ॥ श्री हरिः श्री ३८ ॥ Chapter XI with द्व ॥ श्री विठ्ठलप्रसाद ॥ द्व ॥ Chapter XII with ॥ ई ॥, and Chapter XIII with ॥ श्री ॥ ई ॥. Sect 14 of the thirteenth chapter also begins with ॥ ई ॥. The last word of the 13th section of the same chapter is repeated. At the end of each chapter a short summary, which quotes the first word or words of each section and states the number of sections in the chapter, is subjoined. The text is bounded on both sides by double red lines from f 11 r to f 33 v. Punctuation is similar to that of Part I. Ff 6 r-10 v do not give the Vedic stanza in full in the text itself, where the first few words only of the stanza are written, while the remaining part of the stanza is added in the margin. Black pigment is used to obliterate a part of the line on ff 60 v and 63 r. F 66 is coloured light blue. This is also a neat, well-preserved, and accurately written manuscript.

Size. $8\frac{3}{4}'' \times 3\frac{3}{4}''$, and after f 32, $8\frac{1}{2}'' \times 3\frac{3}{4}''$

Material Paper

Number of leaves 70+ii blank.

Number of lines per folio 9

Character Devanagari.

Date On f 70 r (*sic*) संवत् १८१३१ (= A.D. 1775) विष्णुपुरी श्रवणे दिन
२३ (i.e. finished on the thirteenth day of the bright fortnight of the
month of *Caitra*)

Scribe On f 70 r मुग्धविष्णुपुरी

Although these two parts are brought together in the same volume in order to make up the text of the *Aitarka* they are not related to each other except in so far as they both belong to the longer recension. They were copied at different times as their respective dates show. And the fact that the first part uses the *Saka* era while the second the *Vikrama* era indicates that the former comes from the south, while the latter from the north. For the sake of convenience I have used the sign M 1 for both these parts.

MS Max Muller Memorial d 23 M 2

Contents The first half (Chapters I-VI) of the *Aitarka* in the longer recension. The text is divided into chapters and sections; thus Chapter I begins with श्री अष्टमाय चतुर्थः on f 1 v, has 20 sections and ends on f 10 r. Chapter II has 28 sections and ends on f 19 r. Chapter III has 22 sections, and ends on f 27 v. Chapter IV has 27 sections and ends on f 35 v. Chapter V has 28 sections, and ends on f 44 r. Chapter VI has 36 sections, and ends on f 55 v. The text is bounded on both sides by double red lines. Punctuation is similar to M 1. The Vedic stanzas are not given in full, but the word अथ is added after the first two or three words of the quotation thus f 5 r अथस्ति अप्यवता ॥ अथ ॥ In *Samhita* the sign of the elision of short a is retained but not always, e.g. f 2 r अप्तेऽप्तीयते and आप्तेऽप्ति loc. cit. Ff 5 10 15 20 25 30 35 40 45 50 i.e. every fifth except the last is coloured with yellow pigment.

It is a very neat and beautifully written and modern manuscript.

Size 10 $\frac{1}{2}$ x 4 $\frac{1}{2}$ '

Material Paper

Number of leaves 11+55+11 blank.

Number of lines 9

Character Devanagari.

Date Not given, but looks modern.

Scribe Not known.

The colophon runs इति निष्ठो वृष्टीविष्णुपुरी ॥ शुभ मवतु ॥

MS Max Muller Memorial, d 24 M3

Contents The *Nirukta* of Yāska in the shorter recension The *paribhāṣa* is treated as one chapter, and all the 13 chapters are written consecutively, the *pūrvārdha* being separated from the *uttarārdha* only by the words (sic) ॥ इति अर्जः ॥ The text is divided into *adhyāyas*, *pādas*, and *khandas* thus Chapter I begins on f 1 v with the words ॥ श्री गणेशाय नमः ॥ has 4 *pādas*, which end on ff 3 r, 7 r, 9 v, and 11 v respectively

The sections are numbered continuously the numbering of sections in each *pāda* being not afresh, but the continuation from the previous section —thus Chapter I has 27 sections, the 1st *pāda* comes to an end after the 5th section, 2nd *pāda* after the 15th section, the 3rd *pāda* after the 21st section, and the 4th *pāda* after the 27th section Chapter II has 7 *pādas* 1st *pāda* has 7 sections, and ends on f 14 r, 2nd *pāda* has 5 sections, and ends on f 16 r, 3rd *pāda* has 3 sections, and ends on f 17 r. (where it is wrongly stated । तृतीयस्त्रैः ।), 4th *pāda* has 7 sections, and ends on f 18 v, 5th *pāda* has 3 sections, and ends on f, 19 v, 6th *pāda* has 5 sections, and ends on f 21 r, 7th *pāda* has 6 sections, and ends on f 23 v Sections in this chapter are not numbered continuously, but at the end of the chapter, the total number of the sections is stated thus (sic) सप्तमः पादः । षष्ठका ३६ । तृतीयोऽधिः । Chapter III has 4 *pādas*, the 1st *pāda* has 7 sections, and ends on f 26 r, the 2nd *pāda* has 6 sections, and ends on f 29 v, the 3rd *pāda* has 6 sections, and ends on f 32 r, the 4th *pāda* has 6 sections, and ends on f 35 r As in Chapter II, the total number of sections is stated to be 25 Chapter IV has 4 *pādas*, the 1st *pāda* has 8 sections, and ends on f 37 v, the 2nd *pāda* has 8 sections, and ends on f 40 r, the 3rd *pāda* has 6 sections, and ends on f 43 r, the 4th *pāda* has 7 sections, and ends on f 45 v As before, the total number of sections is given in the colophon on f 45 v as 29 Chapter V has 4 *pādas*, the 1st *pāda* has 6 sections, and ends on f 48 v, the 2nd *pāda* has 8 sections, and ends on f 51 v, the 3rd *pāda* has 7 sections, and ends on f 54 r, the 4th *pāda* has 10 sections, and ends on f 57 v, the total number of sections being given as 31 Chapter VI has 5 *pādas*, the 1st *pāda* has 5 sections, and ends on f 60 r, the 2nd *pāda* has 13 sections, and ends on f 65 v, the 3rd *pāda* has 8 sections, and ends on f 68 v, the 4th *pāda* has 5 sections, and ends on f 70 v, the 5th *pāda* has 8 sections, and ends on f 73 v, the total number of sections, i e 39, being added in the colophon, which runs as follows (sic) पचमः पादः ॥ षष्ठोऽधिः । षाठका ३१ ॥ ४७ ॥ ६८ ॥ इति अर्जः ॥ Chapter VII has 7 *pādas*, the 1st *pāda* has 5 sections, and ends on f 75 v the 2nd *pāda* has 3 sections, and ends on f 76 v (wrongly numbered

as 75 on the restored part), the 3rd *pāda* has 10 sections, and ends on f. 79 r the 4th *pāda* has 5 sections, and ends on f. 80 v the 5th *pāda* has 8 sections, and ends on f. 81 v the 6th *pāda* has 9 sections, and ends on f. 88 v the 7th *pāda* has 9 sections and ends on f. 86 v the total number of sections, i.e. 44 is added in the colophon. Chapter VIII has 3 *pādas* the 1st *pāda* has 4 sections and ends on f. 88 r the 2nd *pāda* has 12 sections, and ends on f. 91 v the 3rd *pāda* has 7 sections, and ends on f. 93 v, the total number of sections, 23 is stated in the colophon as before. Chapter IX has 4 *pādas* the 1st *pāda* has 10 sections, and ends on f. 96 r, the 2nd *pāda* has 11 sections, and ends on f. 98 v the 3rd *pāda* has 13 sections and ends on f. 102 r the 4th *pāda* has 9 sections, and ends on f. 104 r the total number of sections being 48 Chapter X has 4 *pādas* the 1st *pāda* has 13 sections, and ends on f. 108 r, the 2nd *pāda* has 11 sections, and ends on f. 110 v, the 3rd *pāda* has 13 sections, and ends on f. 114 r the 4th *pāda* has 10 sections, and ends on f. 116 v the total number of sections being 47 Chapter XI has 4 *pādas* the 1st *pāda* has 12 sections, and ends on f. 119 r the 2nd *pāda* has 9 sections, and ends on f. 121 v the 3rd *pāda* has 13 sections, and ends on f. 125 r (the colophon is completely obliterated with black pigment) the 4th *pāda* has 16 sections, and ends on f. 128 v the total number of sections being 50 Chapter XII has 4 *pādas* the 1st *pāda* has 11 sections and ends on f. 131 v, the 2nd *pāda* has 8 sections, and ends on f. 133 v the 3rd *pāda* has 15 sections, and ends on f. 136 v the 4th *pāda* has 12 sections, and ends on f. 140 r the total number of sections as stated in the colophon is 48 Chapter XIII written consecutively has 4 *pādas* the 1st *pāda* has 13 sections—the last word of the 18th section is repeated, a sign of the termination of the chapter—and ends on f. 144 r the 2nd *pāda* has 19 sections, and ends on f. 152 v the 3rd *pāda* has 9 sections, and ends on f. 155 r the 4th *pāda* has 7 sections, and ends on f. 157 v

It marks the accent not only on Vedic stanzas, but on fragments of Vedic quotations also several words preceding the quotation are similarly marked. The *danda* appears at the end of a section, or the beginning and end of a quotation.

Size 9 $\frac{1}{2}$ ' x 3 $\frac{1}{2}$ "

Material Paper

Number of leaves 11+157+11 blank.

Number of lines 8 f. 157 has 9 lines.

Character Devanagari

Date Not given, but rather old

Scribe Not known.

Injuries It is a very much injured manuscript, f 12 is torn on the left-hand side, and the text is restored on a patched-up piece of paper, a part of ff 23 and 52 is injured and the text is similarly restored, on f 153 v and 154 v the right half is restored, f 157 is restored in a different handwriting. Besides, the leaves are torn in innumerable marginal spaces, but without injuring the text.

Peculiarity of spelling It has preserved the old calligraphy. Some of the chief peculiarities are ध् with आ is sometimes written as ध्म, e.g. f 1 v, line 5, प्रधान is written प्रधमन. Cf also f 1 v, line 6.

ऐ is written as तए, e.g. f 1 v, line 5, तचै = तचि, f 2 v, line 1, तेनैव = तेनेव, f 63 r, line 2, नेणताः = नेणताः, and so on.

ए is occasionally written as ।/, e.g. f 2 r, line 5, वेदे = वेद and जायते = जायात, line 6, वर्धते = वर्धात, f 2 v, line 8, व्यपेतस्य = व्यपेत्यतस्य.

But in the case of ए this method is not always adhered to, occasionally ए is written in the ordinary way, e.g., f 2 v, line 5, अर्वागार्थे and not अर्वागार्थ, f 2 v, line 7, पूजितार्थे and not पूजितार्थ, f 63 r, line 2, खदन्ये and not खदान्य, व्येषुः and not व्यायेषुः.

ओ is written as तओ, e.g., f 2 r, line 1, गोः = गोः, line 2, वचनमौदुवरायणः = वचनामौदुवरायणः, line 8, साथोगिकाना = संथोगिकाना.

Occasionally य is written like च, and the sign of च in conjunction is added, not at the bottom, but on the side of a letter, e.g., f 1 v, line 3, इत्यैपमन्यवो = इत्यैयुमन्यवो, but f 2 r, line 1 पुरुषो is written in the ordinary way, f 1 v, line 3, स्युः = स्यः.

त is written as a short horizontal stroke in conjunction with other letters, e.g., f 1 v, line 4, चत्वारि = चत्वारि, line 6, सत्व = सत्व, f 2 r, line 5, अनित्यत्वाकर्म० = अनित्यत्वाकर्म०, f 1 v, line 7, मूर्त्त = मूर्त्त.

त is occasionally written as a short horizontal stroke, even when it is not a conjunct consonant, e.g., f 2 r, line 2, चतुष्ट = चतुष्ट, but in conjunction with य it is written in the ordinary way, e.g., cf अनित्य above, and प्रमृत्य०, f 1 v, line 6. There is dittography also, e.g., f 2 v, line 3, दुष्पदुष्पत्यसाना।

The manuscript belongs to a period when calligraphy was still in a process of transition, consequently it preserves the old and new forms of letters side by side, it cannot therefore be later than the fifteenth century. I think that among the manuscripts of the *Nirukta* in the Bodleian this is the oldest and best manuscript belonging to the shorter recension.

MS. Max Müller Memorial c. 9 M 4.

Contents The *Nirukta* (7-14 chapters) the *parisista* is treated as two chapters) in the longer recension. The text is punctuated with a short and vertical stroke indicating *Samdhī* and the termination of a sentence while the *danda* appears at the end of a section or the commencement and end of a quotation. Accent is marked with red ink in Vedic quotations. The work is divided into chapters and sections, thus Chapter VII begins with ॥ श्री वैदिकाय नमः ॥ इति छन् ॥ on f. 1 v., has 81 sections, and ends on f. 15 v. Chapter VIII has 22 sections and ends on f. 28 v. Chapter IX has 43 sections, and ends on f. 35 r. Chapter X has 47 sections, and ends on f. 49 r. Chapter XI has 50 sections, and ends on f. 61 v. Chapter XII has 46 sections, and ends on f. 75 r. Chapter XIII has 18 sections, and ends on f. 79 v. Chapter XIV has 87 sections, and ends on f. 96 r. All the 14 chapters are written consecutively and at the end of each chapter a summary similar to that described on p. 1 is added.

Size 11 x 5

Material paper

Number of leaves 11 + 96 + 11 blank.

Number of lines 7

Character Devanagari

Date Not given.

Scribe Not known.

The colophon on f. 96 r runs as follows ॥ इति निरुक्ते परिपूर्णशुद्धेष्वा
धाय ॥ १४॥ श्री ऋषव्यरामव्यव्यराम श्री ॥

It is a neat, well written, fairly accurate, and modern manuscript.

MS. Chandra Shum Shore, d. 178 C 1

The text of the *Nirukta* is made up of two different manuscripts, which contain Chapters I-VI and VII-XII respectively but both are incomplete and both belong to the longer recension. The two parts are separated by a fragment of a third manuscript (ff. 38-43) which gives a part of Chapters XI and XII. The fragment has no value for the purpose of collation, and is therefore ignored.

PART I.

Contents The *Nirukta* (Chapters I-VI) in the longer recension. The text is divided into chapters and sections thus Chapter I begins on f. 1 v., has 20 sections, and ends on f. 7 v. Chapter II has 28 sections, and ends on f. 12 r. Chapter III has 22 sections, and ends on f. 18 v.

Chapter IV has 27 sections, and ends on f 25 r, Chapter V has 28 sections, and ends on f 30 r, Chapter VI has 35 sections only, the remaining sections are missing. The text is bounded on both sides by double red lines ff 1-21, by double black lines ff 11 r, 17 v, and 22-36, f 12 is written in a different handwriting. The accent is marked in red ink in Vedic stanzas only. Double short vertical red strokes are used to indicate *sandhi* and the end of a sentence, which are replaced by similar black strokes from f 7 v-f 12 r, which are again replaced by a similar single red stroke ff 19-30. The *danda*, as usual, appears at the end of a section only, or at the commencement and the termination of a quotation. The chapters are written consecutively. Numerous notes are added on the margin, and sometimes between the lines of the text also, e.g. ff. 2, 3, 12, 18 v, 19. At the end of each chapter a short summary, as described on page 1, is subjoined.

Size 13" x 5"

Material paper

Number of leaves 1 + 36 + 1 blank

Number of lines 10 ff 1-25, 11 ff 26-36

Character Devanāgarī

Date The last leaves of the manuscript are missing, neither the date nor the name of the scribe is known. From its appearance the manuscript looks old, f 8 is numbered as f 9, and f 9 as f 11, and the mistake continues up to the end, the reference to folios are therefore to the number added in pencil.

Injuries It is injured in many places, e.g. ff 7-12 on the top (left)

PART II.

Contents The *uttarārdha* of the *Nirukta* (Chapters VII-XII) in the longer recension. The text is divided into chapters and sections thus Chapter VII begins on f 1 v with the words || श्री गणेशाय नमः || ॐ || has 31 sections, and ends on f 11 r (= f 54 r), Chapter VIII has 22 sections, and ends on f 15 v (= f 58 v), Chapter IX has 43 sections, and ends on f 23 v (= f 66 v), Chapter X has 47 sections, and ends on f 32 r (= f 75 r), Chapter XI has 30 sections, and ends on f 40 v (= f 83 v), Chapter XII has 43 sections only, and ends on f 48 v (= f 91 v), the remaining portion of the manuscript is missing. All the chapters are written consecutively, and at the end of each chapter a summary similar to that of Part I is added. The text is bounded on both sides by two sets of double black lines, ff 1-34 (ff 44-77) and ff 41-48 (ff 84-91), and by similar red lines ff 35-40 (ff 78-83). The accent is marked in red ink in Vedic stanzas.

only and a short vertical red stroke is occasionally used for punctuation the use of the *danda* is similar to that of Part I F 9 (= f 62) is written in a different handwriting

Size $11\frac{1}{2}'' \times 4\frac{1}{2}''$

Material paper

Number of leaves 48 + 1 blank.

Number of lines: 9-10

Character Devanagari

Date The last part of the manuscript is missing consequently the date and the name of the scribe are not known.

Injuries ff. 18 (= 61) 34-40 (= 77-83) are slightly injured in the top margin, f 22 (= 65) is practically defaced by black and yellow ink and f 28 (= 71) by water

MS. Chandra Shum Shere d. 181 C 2.

The text is made up of two different manuscripts.

PART I

Contents The *pratirodhika* of the *Nirukt* i in the longer recension The manuscript is fragmentary and incomplete containing Chapters I IV V and a part of the first section of the VI The text is divided into chapters and sections Chapter I has 20 sections, and ends on f 13 v Chapter IV has 27 sections, and ends on f 26 r Chapter V has 24 sections and ends on f 40 r The accent is marked in red ink in Vedic stanzas only while a short vertical red stroke is used for punctuation The words (sic) इति शिष्टं पूर्वपूर्वं प्रभावितः are wrongly added at the bottom of f 1 v in a different handwriting F 1 r has a figure of Ganesa drawn rather crudely in red with two female attendants.

Size $18\frac{1}{2}'' \times 5\frac{1}{2}''$

Material paper

Number of leaves 1+40

Number of lines 7-8.

Character Devanagari

Date and scribe Not known.

Injuries ff. 13-14 are slightly injured by worms It looks modern. The numbering in the original is wrong the reference is to the number added in pencil It is full of mistakes.

Peculiarity of spelling f 2 1. 1 ममि is written as मम्य, f 2 1 1 शी is written as श्य

PART II

Contents The *uttarārdha* of the *Nirukta* (Chapters VII–XIII) in the longer recension The text is divided into chapters and sections thus Chapter VII has 31 sections, and ends on f 6 v (= 46 v), the colophon adds श्री १८० नो जयते त्रिंशि ॥ ४६ ॥ Chapter VIII has 22 sections, and ends on f 10 r (= 50 1), Chapter IX has 43 sections, and ends on f 15 r (= 55 r), Chapter X has 47 sections, and ends on f 20 v (= 60 v), Chapter XI has 50 sections, and ends on f 26 v (= 66 v), Chapter XII has 46 sections, and ends on f 32 r (= 72 r), Chapter XIII begins on f 32 v (= 72 v), has 13 sections, and ends on f 34 v (= 74 v), the colophon runs (sic) ॥ इति निष्ठते उत्तरार्द्धके सप्तसौ अध्यायः ॥ ४६ ॥ शुभ मवतु ॥ ४७ ॥ श्री महागणपतये नमः ॥ the last chapter, which is also named XIII, has 37 sections, which are not numbered anew, but continuously from the previous section, and ends on f 42 r (= 82 r) Chapters VIII–XII are written consecutively, and a summary, similar to the one described on p 1, is added at the end of each chapter, but the summary on f 42 r (= 82 r) also includes that of the first 13 sections, although the summary of these sections is already subjoined on f 34 v (= 74 v)

The colophon on f 42 r (= 82 r) runs thus ॥ इति निष्ठते उत्तरार्द्धके सप्तसौ अध्यायः ॥ The text is bounded on both sides by double black lines, ff 1–23 (= 41–63) and ff 38–42 (= 78–82) by similar red lines, ff 24–36 (= 64–76), f 37 (= 77) is coloured yellow A short vertical red stroke is employed for punctuation, the dropping of *visarga* is indicated by adding them on the top of the letter just before the red stroke, e.g. f 1 v (= 41 v), १३ प्रथमाता॑ आध्यात्मि०, op cit 1 ४ युथिव्व॑ इति०, op cit 1 ८ युरुषयोग्व॑ अहमिति, and so on

Occasionally the short red stroke is written ।५, but the sign ५ is not meant to point out the elision of short *a*, e.g. op cit 1 ५ प्रवोच्चमिति Sometimes ५ is replaced by ✕ The *danda* appears at the end of a section, or at the beginning and end of a quotation The accent is marked in red ink on Vedic stanzas

Size $13\frac{1}{2}'' \times 5\frac{3}{5}''$

Material paper

Number of leaves 42 + 1 blank

Number of lines 12–17

Character Devanāgarī

Date and scribe Not known

Injuries f 1 (= 41), ff 21–22 (= 61–22), f 23 (= 63) are slightly injured

It is a neat, but closely written manuscript

MS Chandra Shum Shore d. 182 C 8

The text of the *Nirukta* is made up of two manuscripts.

PART I.

Contents The *pārvardha* of the *Nirukta* in the longer recension. The work is divided into chapters and sections thus Chapter I begins on f. 1 v with the words (sic) श्री विष्णुपदे । श्री रामाय नमः has 20 sections, and ends on f. 7 r Chapter II has 28 sections, and ends on f. 12 r (ff 8-9 containing sections 8-11 of the second chapter are missing in the original) Chapter III has 22 sections, and ends on f. 18 r (ff. 19 and 21-23 containing sections 11-12 and 14-19 are missing in the original) Chapter IV has 27 sections and ends on f. 28 v Chapter V has 28 sections and ends on f. 29 v Chapter VI has 36 sections and ends on f. 38 r The chapters are written consecutively the summary is added as usual punctuation and accents in Vedic stanzas are marked in red ink The text is bounded on both sides by double black lines, f. 1 r has a few laudatory verses written on it and the words (sic) अष्ट परिचीकृत ॥ हंस नृष्णिपदिति । आश्च

A part of line 9 on f. 5 r., and of line 4 on f. 7 r. of line 5 on f. 7 v., is obliterated with black pigment. Two lines are added to the top of f. 18 v f. 19 v is partially defaced by light red ink, and half a line on f. 20 r is similarly obliterated with red pigment. Colophon on f. 38 r runs thus । इति निरुक्ते पूर्वपदे यस्मी आय । श्री रामपद्माय नमः । श्री विष्णुपदे राय नमः । नृष्णिपदे । श्री परमहंस्य नमः । A female figure is drawn on f. 38 v and a list of several articles is added. The prominent difference of ink characters carelessness, occasionally disproportionate red vertical strokes, frequent use of red ink for marginal notes, smudging of the black ink give a very untidy appearance to the manuscript.

Size 12 $\frac{1}{4}$ ' x 5 $\frac{3}{16}$

Material Paper

Number of leaves 1+38+1 blank

Number of lines 10-11

Character Devanagari

Date and scribe Not known.

The name of the owner is given on f. 1 r as Godabole Lakshmana Bhatja.

Peculiarity of spelling It occasionally writes र as ऱ, e.g. f. 1 v., line 1 श्री रामाय = श्री रामाय Like M 1 it frequently doubles t in conjunction with other letters, e.g. f. 1 v., line 2 समाहत्य = समाहाय line 8 इत्यैप मत्त्व = इत्योपमत्त्व , line 4 चत्वारि = चत्वारि line 8 गिर्वं = गिर्वं

PART II

Contents The *uttarārdha* of the *Nirukta* (Chapters X-XIII) in the longer recension The text is divided into chapters and sections thus Chapter X begins on f 1 r (= 40 r), has 47 sections, and ends on f 16 v (= 55 v) Chapter XI has 50 sections, and ends on f 31 v (= 70 v.) These two chapters are written consecutively Chapter XII begins with || श्री गणेशाय नमः || has 46 sections, and ends on f 13 v (= 83 v.) This seems to be a different manuscript from the previous one containing Chapters X-XI, the pagination begins anew, the handwriting is different, and unlike the former the text is bounded on both sides by double red lines The *paribista* is separated from Chapter XII, and is treated as one chapter The numbering of leaves starts anew from the first It begins with || श्री ||, on f 1 r (= 84 r), has 50 sections, and ends on 14 v (= 97 v) The last word of the 13th section is repeated, but the summary is added at the end of the 50th section The summary, as usual, is added at the end of every chapter The accent is marked in red ink in Vedic quotations, while a short vertical red stroke is used for punctuation A line in different handwriting is added at the bottom of f 1 v (= 40 v) A line and a half in red ink is added on the right-hand margin of f 22 r (= 61 r), part of the 50th section of the eleventh chapter is finished off on the top and right-hand margin on f 31 v (= 70 v) A line is added on the top of f 11 v (= 81 v) Section 43 of Chapter XIII is left out in the text, but added on the top and the margin on the right on f 13 r (= 96 r)

Size 9" x 4"

Material Paper

Number of leaves 31 + 13 + 12 (= 58) + 1 blank

Number of lines 7 to 9

Character Devanāgarī

Date and scribe Not known, the colophon runs thus || श्री निरुक्ता

उत्तरार्द्धे असमीक्षायः ||

Injuries It is slightly injured by worms in several places, e.g. ff 7 1 (= 47-54) and ff 1-3 (= 84-86)

c It has a modern look

MS *Chanda Shum Shere*, d 179 C 4

The text is made up of two manuscripts, containing the *pūrvārdha* and the *uttarārdha*, with the *paribista* respectively, each being copied by a different scribe, at a different place and period They will therefore be separately described

MS 1 A.D. 1629 Copied at Benares.

Contents The purvārdha of the Nirukta in the shorter recension the text is divided into chapters, *pādas* and sections, thus Chapter I has 6 *pādas* the 1st *pāda* contains 5 sections, and ends on f 2 v it is not stated where the 2nd *pāda* comes to an end probably it should be ended after the 4th section as the number of the following section begins anew the 3rd *pāda* has six sections, and ends on f 6 v the 4th *pāda* has 4 sections, and ends on f 8 r the 5th *pāda* has 2 sections and ends on f 9 v the 6th *pāda* has 6 sections, and ends on f 11 v 27 being the total number of sections given in the colophon which runs thus (sic) ॥ ६ ॥ २१ ॥ इति निरुक्ते मध्यमोऽध्यायस्य पदम् ५१ ॥ मध्यमोऽध्याय समाप्तः ॥

Chapter II has 7 *pādas* the 1st *pāda* contains 7 sections and ends on f 13 v 2nd *pāda* contains 5 sections, and ends on f 16 r 3rd *pāda* contains 3 sections, and ends on f 17 r , 4th *pāda* contains 7 sections, and ends on f 18 v 5th *pāda* contains 3 sections, and ends on f 19 v 6th *pāda* contains 5 sections, and ends on f 21 r 7th *pāda* contains 6 sections, and ends on f. 23 r the total number of sections being 36 Chapter III has 4 *pādas* 1st *pāda* contains 7 sections, and ends on f. 25 v 2nd *pāda* contains 6 sections, and ends on f 28 v 3rd *pāda* contains 6 sections, f. 30 containing sections 5-6 is missing 4th *pāda* contains 6 sections, and ends on f. 33 v the total number of the sections being 25 Chapter IV has 4 *pādas* 1st *pāda* has 8 sections, and ends on f 35 v 2nd *pāda* has 8 sections, f 38 containing a part of the 8th section of the 2nd *pāda* and the 1-2 sections of the 3rd *pāda* is missing 3rd *pāda* has 6 sections and ends on f. 40 v 4th *pāda* has 7 sections, and ends on f 43 v Chapter V has 4 *pādas* 1st *pāda* contains 6 sections, and ends on f 46 r 2nd *pāda* contains 8 sections f. 48 containing sections 6-8 is missing 3rd *pāda* contains 7 sections, and ends on f 51 r 4th *pāda* contains 10 sections, and ends on f 54 r the total number of sections being 31 Chapter VI has 6 *pādas* 1st *pāda* contains 5 sections, ending on f 56 r 2nd *pāda* contains 6 sections, and ends on f 58 r 3rd *pāda* contains 7 sections, and ends on f 61 r 4th *pāda* has 8 sections, and ends on f. 64 r 5th *pāda* has 5 sections, and ends on f. 66 r 6th *pāda* has 8 sections and ends on f. 68 v f. 1 is missing The text is bounded on both sides by double black lines. Punctuation is similar to that of C 8 Occasionally marginal notes are added in red ink.

Size $8\frac{3}{16}'' \times 3\frac{3}{4}''$

Material paper

Number of leaves 1+64.

Number of lines 10

Character Devanāgarī

Date on f 68 v (= 64 v) (sic) દુતિ સવત્ વદ્વારા વર્ષે વૈશાખવાદ ૪ બુધે
(i.e completed on Wednesday in the former half of the month Vaisakha
A.D 1627)

Scribe on f 68 v (= 64 v) (see) च हात्मुत् च शिवामुत् च ईरमुत् च
फकीपुत्र शामेन अखीतं पठनार्थ ॥

Place on f 68 v (= 64 v) (svc) || અવિમુક્તાવારાયભોમદ્યે લ્યધીત વૃદ્ધનગ-
રોસ્ત્રાથ || બગાધી નમઃ ||

Injuries ff 1, 30, 38, 48 are missing, ff 22 is injured, and slightly defaced, and ff 33 is defaced by marginal notes

Peculiarity of spelling ए is occasionally written as ।, e g f 2 r line 2
 इतरेतरोपदेशः = इतरेतरोपादशः f 2 r, line 8 वर्द्धते = वर्द्धात् f 2 v., line 4
 प्र परे० = प्र पा० ओ is occasionally written as ।। e g f 2 v, line 2
 नामाख्यातयोः = नामाख्यातायाः but cf line 3, f 2 v, line 8 सर्वतो =
 सर्वाता र is occasionally written in conjunction thus f 3 r, line 2
 प्रतिषेधार्थीयो = प्रतिषेधाधर्थीयो, line 4 उपमाघर्थ्यः

Manuscript containing the *uttarārdha* A.D. 1691

Copied at Dacca

Contents The second part (Chapters VII–XII) of the *Nirukta* in the shorter recension, the text is divided into chapter, *pāda*, and section. In this division, and the number of *pādas* in a chapter, and that of sections in a *pāda*, it agrees with M 3. The 7 *pādas* of Chapter VII end on ff 3 r (= 67 v), 4 v (= 68 v), 7 v (= 71 v.), 9 r (= 73 1), 10 v (= 74 v), 13 r (= 77 r), 16 v (= 80 v) respectively, the 3 *pādas* of Chapter VIII end on ff 18 r (= 82 r), 21 v (= 85 v) 24 r (= 88 1) respectively, the 4 *pādas* of Chapter IX end on ff 27 v (= 91 v), 30 r (= 94 r), 33 v (= 97 v), 35 v (= 99 v) respectively, the 4 *pādas* of Chapter X end on ff 39 v (= 103 v), 42 v (106 v), 46 r (110 r), 48 v. (= 112 v) respectively, the 4 *pādas* of Chapter XI end on ff 51 v (= 115 v.), 54 1 (= 118 1), 58 v (= 122 v), 62 v (126 v.) respectively, the 4 *pādas* of Chapter XII end on ff 65 v (= 129 v), 68 1 (= 132 r), 71 v (= 135 v.), 75 v (= 139 v.) respectively. If 56 r (= 120 r) is left blank. The text is bounded on both sides by treble black lines. The accent in Vedic quotations is marked in red ink. The short vertical stroke is replaced by a similar black stroke for punctuation. The use of the *danda* is similar to M 3.

The *parisista* is separated from Chapter XII, and is contained in ff 76-94 (= 140-158). The division of the text into *pādas* and *Khandas*

is identical with M 3. The 4 *pādus* of Chapter VIII end on ff 80 v (= 144 v), 80 r (= 163 r) 91 v (= 155 v) 94 r (= 168 r) respectively.

Pagination is continued from the end of Chapter VII. The date given on f 94 r (= 168 r) (sic) सप्त १७४५ वर्षे वेदमासे शुक्रवारे १५ शुक्रवारे १५ cannot be genuine for it is clear from the numbering of folios that it must have been written after Chapter VII, which was finished in मंगल १७४७ hence, it could not be earlier than १७४९. The name of the scribe is Harirāma, a resident of Muphalipura. The colophon runs thus (sic) अद्य इ भेनकामये भुजनीप्राक्षये प्रवाग्नशातीय पवित्रोद्दामाभुजये मुः इरीरामेण सर्वं लिखितं

Size 9" x 4"

Material Paper

Number of leaves 94+1 blank

Number of lines 8.

Character Devanagari.

Date on f. 75 v (= 139 v) सप्त श्री संवत् १७४० (= A.D. 1691)
ना यत्पै भाकुपा वदि ५ शुक्रे

Scribe on f 75 v (= 139 v) दीपत् सोमेयर् he seems to have taken great pains in copying the manuscript for his remarks

(sic) मप्युषिष्टिपीपायप्युषिष्टिर्पोमुवं ॥

कहेन लिखितं यत्वं यदेन परिपालयेत् ॥

Place on f 75 v (= 139 v) (sic) ॥ श्री बालामये अधितिनिद् ॥

Injuries ff. 1-11 (= 60-75) are slightly defaced.

Peculiarity of spelling it occasionally writes ऐ as in Part I e.g.

f 1 v (= 60 v) line 1 द्विते = द्विते

" " " प्राधाय = प्राधस्य

" 3 आर्थपत्म = आर्थपत्म

Some of the figures for numbers are occasionally slightly different
८ = श, ५ = ए, ७ = उ f 73 r (= 137 r) श्री is written as उ f 73 r
(= 137 r) line 8 श्रीमाय = उमाय

MS. Chandra Shum Shere, d. 180 C 5

The text is made up of two manuscripts which are described separately

MS containing the pūrvārdha A.D. 1758

Contents Chapters I-VI of the Nirukta in the shorter recension. The text is divided into *pādas* and sections. It agrees with C⁴ in having

six *pādas* in Chapter I It is carelessly written, and full of mistakes The text is bounded by double red lines up to f 24, and by similar black lines, ff 25–67 Ff 55 v, 56 are defaced by disproportionate marginal notes F 57 is wrongly numbered 56 in the original The first four lines on the top of f 58 i are to be crossed Two geometrical figures are drawn on f 1 r

Size $8\frac{1}{4}'' \times 4\frac{1}{4}''$

Material Paper

Number of leaves 1+67

Number of lines 7–14

Character Devanāgarī

Date on f 67 v (sic) संवत् १८७४ गुर्जरे भीति चै हत्र वदि द शुक्रे
 (= A.D. 1758)

Scribe The name of the owner is added in a different handwriting on f 67 v आ पोथि भानगलरामसुत् नाथुराम निक्ते शुभ मवति (i.e. this book belongs to Nāthurāma, son of Bhāmangabarāma)

MS containing the uttarardha with the parīṣṭa, dated A.D. 1479

Contents Chapters VII–XIII of the *Nirukta* in the shorter recension, written consecutively The text is divided into *pādas* and *Khandas*, agreeing with C 4 in the number of *pādas* and *Khandas*, distributed in each chapter and *pāda* respectively The seven *pādas* end on ff 2 v (= 69 v), 3 v (= 70 v), 5 v (= 72 v), 7 r (= 74 r), 8 r (= 75 r), 9 v (= 76 v), 12 r (= 79 r), the three *pādas* of Chapter VIII on ff 13 r (= 80 r), 16 r (= 83 r), 17 v (= 84 v), the four *pādas* of Chapter IX on ff 20 r (= 87 r), 22 r (= 89 r), 24 v (= 91 v), 26 r (= 93 r), the four *pādas* of Chapter X on ff 29 v (= 96 v), 31 v (= 98 v), 34 v (= 101 v), 36 v (= 103 v), the four *pādas* of Chapter XI on ff 39 r (= 106 r), 41 r (= 108 r), 43 v (= 110 v), 46 v (= 113 v), the four *pādas* of Chapter XII on ff 49 r (= 116 r), 51 r (= 118 r), 54 r (= 121 r), 56 v (= 123 v), the four *pādas* of Chapter XIII on ff 60 r (= 127 r), 67 r (= 134 r), 69 v (= 136 v), 71 v (= 138 v) The text is bounded on both sides by double black lines The accent in Vedic stanzas is marked in red ink Punctuation is similar to M 3 It is a very good manuscript, neat and accurate

Size: $8\frac{3}{4}'' \times 3\frac{1}{2}''$

Material Paper

Number of leaves 72+1 blank

Number of lines 9

Character Devanāgarī

Date on f. 71 v (= 138 v) ॥ लक्ष्मि संवत् १५३५ (= A.D. 1479) द्येष मातुपा
शुदि ११ श्वीह

Scribe on f. 71 v (= 138 v) पीतांयरेष्य निष्ठलं भैरुम् लिखितमस्मि ॥ शुभं ॥
The Colophon runs thus (८३०) श्री अक्षिमाकारे भद्रात्मापिताय श्री नारायण
पराय्मि आम्बेत्तग्रन्थातोय चंभादूस्त्वपति भद्रापात्रक श्री श्री शक्तिमुत यात्रक श्री
मयामदास्त्वुत याः काङ्ग आम्बेयन्नायै पीतांयरेष्य &c. The name of the owner
is given on f. 72 r (= 139 r) पात्रिक श्री मयामदास्त्वुतम् पात्रिक श्री काङ्ग
आम्बि पोषि ॥ Rites and sacrifices performed by the owner at various places
of pilgrimages like Kurukshetra, Benares, &c., are enumerated on f. 72 r
(= 139 r)

Peculiarity of spelling स is always written as ए, ए is written as इ/
g द्येष = द्यायै on f. 71 v, line 6

f. 54 r (= 121 r) line 8 द्येषयाऽ = द्यपगमा
" " 4 सैयां = द्यायै and so on.

ऐ is written as इ/ए e.g

f. 58 v (= 120 v) line 9 भवत्तेश्वाम् = भवत्तेश्वाम्
" " 2 पितियाँ = पितियौ and so on.

औ is written as इ/ओ e.g

f. 58 v (= 120 v) line 1 पवित्रवतो = पवित्रवाता
" 2 पुराणो = पुराणा
" 6 शुष्मोत्तवा = शुष्मात्तवा

औ is written as इ/ओ e.g

f. 5 r (= 72 r) line 6 वेत्तीपमिकम् = वात्तीपमिकम्

त् in conjunction with ए is written as a short vertical stroke and with
स् or ए as a horizontal stroke, e.g

प्रेष = प्रेय इत्यपि = इयपि
उत्ताह = उत्ताह ल = ल and so on.

ए is written variously as इ or ए or औ

Injuries ff. 9 (= 76) 10 (= 77) 10 (= 86) 29 (= 96) are slightly
injured.

MS Chandra Shum Sher, c. 61 C 6

Contents The Nirukta of Yaska in the longer recension. It consists
of three manuscripts the first contains Chapters I-V in 86 leaves (86 v
gives a part of the first section of Chapter VI) the second, Chapter VI in

27 leaves (numbered in the original as 47-73 = 87-113), the third, Chapters VII-XIV, in 78 leaves (= 114-191). The division of the text into Chapters (*adhyāya*) and sections (*Khandas*), the punctuation, and the method of marking the accent in Vedic stanzas are identical with M 4. The text is bounded by double red lines only occasionally. F 3 is replaced by a leaf in a later handwriting. Ff 87-92 are written on blue paper. A summary similar to M 4 is added at the end of each chapter.

Size $8\frac{1}{4}'' \times 4''$ (ff 1-86) and $7\frac{3}{4}'' \times 3\frac{3}{4}$ (ff 87-113), $7\frac{1}{2}'' \times 3\frac{1}{4}''$ (ff 114-191).

Material Paper

Character Devanāgarī

Number of leaves 1+191+1 blank

Number of lines 7 (ff 1-113), 7-10 (ff 114-191)

Date and Scribe Not known

The name of the owner is added on f 114 r || ६६ पुस्तकं वटवृषभीर्ख-
मद्दुखेदं पुस्तकं योगीश्वर्ये नमः ||

MS Chandra Shum Shere, d 183 C 7

Contents The *uttarāndha* of the *Nirukta*, Chapters VII-XI, and sections 1-27 of Chapter XII in the shorter recension. The text is bounded by treble black lines on both sides, and is divided into *pādas* and *Khandas*. The numbering of sections does not begin anew in each *pāda*, but is consecutive for the whole chapter, and agrees with the manuscripts of the longer recension. It looks old, the ink is totally effaced in several parts, which makes it difficult to read, but it is not really old, for it does not display any characteristics of old writing. It is full of mistakes. Three lines are added at the bottom on f 13 v, 52 v. Marginal notes are occasionally written.

Size $9\frac{3}{4}'' \times 3\frac{1}{2}''$

Material Paper

Number of leaves 1+58+1 blank

Number of lines per folio 7

Character Devanāgarī

Date and Scribe Not known, for the last leaves are missing

Peculiarity of spelling त् is occasionally written as a short horizontal stroke in conjunction F 1 v, line 1, °सुतीना = °सुतीना, f 1 v, line 2 श्वति = श्वति. स् is doubled in conjunction with र्, e.g. कार्म = कार्म F 58 v is torn in two

MS Wilson 488 W 1

Ydaka & Nirukta, A.D. 1708

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts*, vol. ii p. 107. His description may be supplemented by the following the Colophon on f 79 v runs thus (sic) ॥ यदि ॥

मंगलं सिद्धकाना च पाठकाना च मंगलं ।
मंगलं सर्ववर्तुनां मंगलं सर्वमंगलं ॥
याद्यम् पुर्वक दृष्टा ताद्यम् लिखितं सथा
यदि शुभमनुरूपं वा मम दोषो म दोषता ॥२॥

Two more verses are added in a different hand one being a slight modification of a verse from the *Pūrvaśāntra*. The *pūrvardha* and the *uttarardha* are written in different hands.

Peculiarity of spelling ष and त् are occasionally doubled in conjunction with त् e.g.

f 1 v., line 7 तयोर्भवत् = तयोऽभवत्
f. 2 r., " 2 मूर्ते = मूर्ते

Number of lines per folio 7 (ff. 1-21) 9 (ff. 22-70) 7 (ff. 80-162)
8 (ff. 163-183)

Injuries Ff. 58-63 are slightly injured by worms on the left
marginal top.

MS Wilson 491 W 2

This manuscript is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library* vol. ii, p 106. His description may be supplemented as follows

Peculiarity of spelling It writes धा as ध्म

ए	is occasionally written as	१/	e.g.	वधेति	= वर्धीत
ऐ	"	"	"	तपेति	= तापित
औ	"	"	"	मधो	= माप्या
औ	"	"	"	साधोमिक	= साधोमिक

Number of lines per folio 8 (ff. 1-61) 9 (ff. 62-78) 8 (ff. 79-91) 9
(ff. 92-101) it varies from 10-11 (ff. 102-180)

F 104 is upside down. The size of leaves (ff. 79-86) is 8½ x 3½"
Ff. 79-180 are written in a handwriting different from that of the previous folios.

MS Wilson 474. W 3

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. II, p 107 His description may be supplemented by the following

Peculiarity of spelling ए is occasionally written as ।/, e g f 2 r line 2 ईशे = ईश्, ऋते = ऋतात्, पवते = पवात्, f 2 r, line 3, इंद्रेण० = इंद्राण०, वेविषाणा = वविषाणा

ऐ is written as ।/ए, e g इंद्रेणैते = इंद्राणैते

ओ „ „ „ ।/।, „ इंद्रो = इंद्रो; तृत्सनो = तृत्सावा.

But its chief peculiarity is that, it frequently doubles consonants in conjunction, e g f 2 r, line 2 पुथिष्ठा, व् is doubled, इष्ट्रम्, न् is doubled, तृत्सावा, त् is doubled, line 4 किञ्चुन्, ज् is doubled, line 5 वीथ्याणि, घ् is doubled, घृवोचम्, प् is doubled, line 6 घृत्यज्व० for प्रत्यज०, line 7 सर्व, व is doubled, f 2 v, line 2 चिदन्धिष्ठिष्ठसत् for चिदन्धिष्ठिष्ठसत्, f 3 r, line 1 अल्पपश्, ल् is doubled, line 6 वहुलम्, ह् is doubled, थाञ्चेषु, च्च is doubled, f 4 r, line 1 त्माणाखदम्पुष्करणीवावश्वमेति for भीजस्त्वदम्पुष्करणीव वेश्वमेति, and so on

MS Mull. 144 M₁

Copied at Ahmedabad, A.D 1730

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol II, p 106 It occasionally doubles त् in conjunction with other consonants, e g f 2 r, line 8 प्रतिषेध-त्यसीत्युत्पत्त्य &c

The numbering of sections does not begin anew in each *pāda*, but is continuous, and agrees with the longer recension as to the total number of sections in Chapters IX–XII It belongs to the shorter recension

MS Sanskrit, e 17 S

A.D 1781

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol II, p 105. The text is punctuated as usual, and divided into chapters and sections A summary similar to the one described on p. 1 is added at the end of each chapter It belongs to the longer recension The text is bounded on both sides by two sets of double red lines It is a neat and accurate manuscript

The Relationship of the MSS two recensions

The manuscripts fall into two groups, and for the sake of convenience and brevity may be called A and B—A representing the longer and B the shorter recension. None of the manuscripts grouped in these two families is earlier than A.D. 1479. Although they have been copied from earlier manuscripts—often with great labour and trouble as some of the scribes remark—neither of them transmits the text of the *Nirukta* in an uninterpolated state. Both recensions add the *parivarta*—which can be proved to be an interpolation by independent testimony—as an integral part of the text and cannot, therefore be the faithful representatives of the archetype. Moreover both have besides the *parivarta* an entire section or the equivalent of a section added on to them. These additions are meaningless. The commentary on the Vedic stanzas quoted therein is very poor and written in a style quite different from that of Yaska. For instance there can hardly be any doubt as to the interpolated character of ix. 2 which is given as a constituent part of the text by the manuscripts of both recensions. Further the commentary on the Vedic stanza in xi. 7 is meaningless and written in a different style. The Vedic stanza being quite easy requires no explanation. Yaska generally does not comment on easy Vedic stanzas simply remarking *iti et nigada vyalhyatid*, i.e. this stanza is explained by the mere reading. In all such cases this note of Yaska comes after easy Vedic stanzas only. It would thus be intelligible if it had followed immediately the Vedic stanzas in xi. 7. But as the text now stands, it is placed just after a very difficult Vedic stanza in xi. 8. This is contrary to Yaska's method. It is clear that the words *iti et nigada vyalhyatid* were originally placed immediately after the Vedic stanzas in xi. 7. The intervening passage is an interpolation and rather a clumsy one for it can be easily detected. This is further proved by the fact that Dhurga who repeats every word of Yaska in his commentary ignores them. How these additions gradually find their way into the text is illustrated by the following example. There is an easy quotation in xi. 2 and Yaska as usual simply adds *iti et nigada-vyalhyatid*. Some interpolators have endeavoured to add after these words a short comment. Thus some manuscripts here subjoin the following remark पूर्वम् एव पूर्वोपायो रात्रे पूर्वे मुख्ये ॥ ,

Further each recension contains passages which being superfluous, are omitted by the other, or are amplified versions of those in the other. For example B adds between vii. 19 and 20 one entire section which is omitted by A. It is clearly an interpolation as the commentary on the Vedic stanzas is identical with that of xi. 33 with slight alterations.

Again, in B the commentary on the Vedic stanza quoted in v 27, reads as follows सुदेवरत्यं कल्पाण्डानो यस्य तव देव सप्त सिंधवः प्राणाधारुषरन्ति काकुद सूर्यं सुषिरा भिवेत्यपि निगमो भवति ॥ २७ ॥

A's version of this is greatly amplified

सुदेवरत्यं कल्पाण्डेवः कामनीयदेवो वा भवसि वर्ण्ण यस्य ते सप्त सिंधवः सिंधु स्वप्नाधस्य ते सप्त स्तोतासि तानि ते काकुदभनुषरन्ति । सूर्भिः कल्पाण्डोभिः स्तोतः सुषिरमनु यथा । बीरिटं तैटीकिरन्तरिचमेवमाह पूर्व वयतेष्टरमिरतेर्वयांसीरन्त्यस्मिन्मासि वा । तदेतत्प्रामृच्छुदाहरन्त्यपि निगमो भवति ॥ २७ ॥

Further, A contains a long passage in 6 5 इत्युक्त्वा नष्टीन्प्रभ्यः । वाख्याताः omitted by B

d 'Omissio ex homoeoteleuto' in Sanskrit Manuscripts

It is clear, therefore, that both the recensions cannot faithfully represent the archetype. Hence the question arises which of them adheres more closely to the original? Roth adopted the text as given by the longer recension in his edition, without, however, assigning adequate reasons for his preference. The same text is also adopted by most of the editors of the *Nirukta*. This text, as has been shown above, does not represent the original. It is true that often the longer recension preserves the better text, for sometimes passages are omitted by accident. The eye of the scribe wanders from a particular word to the same or to a similar word, occurring further on in the text, with the result that the intervening words are omitted. This phenomenon known as *omissio ex homoeoteleuto* is universal and of very frequent occurrence. The following example illustrates this kind of omission. In copying the lines 'The book, which is rather scarce, was till very lately of absolute necessity for the Student of the Christian hymnology, above all for the Student of Adam of St Victor's hymns',¹ the eye of the copyist wandered from the student of the first to the same word in the second line and the words 'of the Christian for the' were left out. The same thing happened to the scribe of MS C 3. In copying the sentence सोर्देवानस्त्रजत तस्तुराणा सुरत्वम् । असोरस्त्रानस्त्रजत तदस्तुराणामस्त्रत्वमिति विज्ञापते his eye wandered from the word अस्त्रजत in the first line to the same word in the second line, with the result that the words तस्तुराणा सुरत्वम् । असोरस्त्रान् were left out.

Again, in copying N vi 22 श्वूर एधः शतार्थं शुरुक्ष्य दिविष्ठिषु । RV VIII 4 19 श्वूरः समाञ्चितमानो महान्मवति । the eye of the scribe wandered from the श्वूरः of the first line to the similar word श्वूरः in the second line,

¹ Clark, *Descent of Manuscripts*, p 1

consequently the intervening words एवं ग्रन्थादृशं दिविषय were omitted in MS C 3

Further in N ii. 26 देषोऽन्यतस्तिविता सुपाणि कञ्चाषपाणि । पाणि पपायते पूजामर्त्तम् मृद्ग पाणी देवा पूजपत्ति । तस्य वयं प्रसदे धाम उर्वी । देषोऽन्यतस्तिविता सुपाणि is the first *pāda* of the second hemistich of the stanza of RV III 33 6. Unconsciously the scribe remembered the second *pāda* तस्य वयं प्रसदे धाम उर्वी and wrote it down immediately after finishing the first *pāda* with the result that the intervening words कञ्चाषपाणि । पाणि पपायते पूजपत्ति are missing in MS C 4. It cannot therefore be concluded that the shorter recension is always the best for sometimes omissions are accidental.

e Dittography in Sanskrit Manuscripts.

On the other hand there is also the phenomenon called dittography i.e. the repetition or addition of a few words or sentences. An excellent example of dittography is furnished by *The Globe* on July 9 1915

The *Echo de Paris* publishes a message from Cettinje announcing the message from Cettinje announcing the appointment as Governor of Scutari of Bojo Petrovitch¹. The part of the second line is a verbatim repetition of a part of the first line

In N ii. 28 उत्तम् वाक्ये विपश्चि गुरुष्टि शीवायां घटो अपि ॥ कर्तुं दधिका

विकल्प आसनीत आख्यातम् । कर्तुं वाक्ये विपश्चि गुरुष्टि शीवायां घटो दधिका the eye of the scribe wandered by chance after कर्तुं to the Vedic stanza and he mechanically copies the whole of the first line except उत्तम् स्त्र in MS. C 5

Again, in N vi. 8 the scribe of the MS. Mi repeats ज्ञातिकमा वा

Further there are some passages whose omission by B is absolutely unjustifiable. Yāska explains every word occurring in the fourth chapter of the *Aṅgghanṭa*. The omission of the passages containing the explanation of any of these words is therefore inconsistent with Yāska's plan. Examples of such omissions are the following. Yāska explains निश्चमा (*Ngh.* 4 3 12) in N vi. 3 but the passage निश्चमा निश्चमहिस्त्रि is omitted by B. Again Yāska explains शोषक्ष (Aṅg. 4 3 28) in N vi. 6 as शोषक्ष श्वयक्ष which is omitted by B. This omission makes the following Vedic quotation meaningless.

Further in commenting upon a Vedic stanza, Yāska always starts from the very beginning of the stanza. To leave out the first few words and to

¹ Clark, op. cit. p. 6.

begin from somewhere in the middle of the stanza is altogether foreign to his practice, yet if the text of B be followed, the omission of the passage अवभिव वृक्षेणाभिनी निवन्तौ (N vi 26) would involve Yāska in an inconsistency. All this shows that B is not absolutely reliable.

Now let us examine A. The majority of the manuscripts of A belong to a period later than those of B. Thus, not one of them has preserved the old spelling, while most of the B MSS retain this peculiarity, i.e.

of writing ए	as । /	as वा॑र्ष	for वर्षे॒
"	ए	। / ए	वैश्य
"	ओ	। / ।	चाया
"	ह्ल	for ढ	वोङ्लाँः

Again, some of the A MSS divide the *pariśista* into the so-called thirteenth and the fourteenth chapters, while those of B put the whole of the *pariśista* into one chapter only, which is numbered the thirteenth.

It has already been pointed out that A contains an obvious interpolation in N vi 5, and an amplified version of B's comment in N v 27. Besides these there are shorter passages scattered throughout the book which are omitted by B and are suspected to be interpolations. One very fertile and insidious source of interpolations is supplied by Yāska's own method of giving etymological explanations. He does not content himself with one derivation, but goes on adding derivation after derivation of a single word till the whole list of probable, possible, and even fanciful etymologies is exhausted. In many cases, interpolators found it quite easy to add new derivations and attribute them to Yāska. A contains a considerable number of such additions, while B has only two.

The following are a few samples.

N ii 6 A reads वृष्टो मञ्चनात्। वृत्ता च। तिष्ठतीति वा। चा चिधतेर्निवासकार्मणः। नियताभीमयत्....

B reads वृष्टो मञ्चनात्। नियताभीमयत्....

The two derivations are omitted.

N ii 10 A reads हिरण्यं कस्तात् . . . हितरमणं मवतीति वा। हृदयरमणं मवतीति वा।

B reads हिरण्यं कस्तात् . . . हितरमणं मवतीति वा।

N ii 13 A reads सूर्यमादितेयमदितेः पुनर्मेवम्।

B reads सूर्यमादितेयमेवम्।

N ii 20 A reads आमिनाने आमिन्नाने अन्योन्यस्ताध्यात्म कुर्वाणे।

B reads आमिनाने अन्योन्यस्ताध्यात्म कुर्वाणे।

N ii. 22 A reads प्रथम इति सुष्मनाम् प्रतमो मवति । क्लावमन्तरिष्म ।
विकर्त्तने मेघाना॑ विकर्त्तमेन मेघानामुद्य वायति ।

B reads प्रथम इति सुष्मनाम् प्रतमो मवति । विकर्त्तमेन मेघानामुद्यं वायति ।

N iii. 8. A reads अपगामिन्यो मवलीति वापगामिन्यो मवलीति वापका
रिष्मो मवलीति वापकारिष्मो मवलीति वापगा॒ मवलि॒

B reads अपगामिन्यो मवलीति वापगामिन्यो मवलीति वापकारिष्मो
मवलीति वापगा॒ मवलि॒

N iii. 10 A reads आपृष्टयित । उपृष्ट॑ उपृष्टयते तस्मिदित्यग्निकपथयोः

B reads आपृष्टयित । तस्मिदित्यग्निकपथयोः

\ iii. 15 A reads को वा॑ श्वने विधवेष देवरम् । देवर॑ क्लावु द्वितीयो
यर उच्चरी॑ । विधवा॑ विधवका॑ मवति ।

B reads को वा॑ श्वने विधवेष देवरम् । विधवा॑ विधवुका॑ मवति । In
this particular case it is obvious that the passage देवर॑ क्लावु॑ &c., is an
interpolation, for as the words stand in the first line, Yaska would naturally
give the etymological explanation of विधवा॑ first and then of देवर॑, not
vice versa. As a matter of fact he does so after explaining विधवा॑ he says
देवर॑ दीर्घिकर्मा॑. This would have been absurd if the reading of A
represents the original.

N iii. 16 A reads प्राप्त्वा॑ इष्व पृष्ठसा॑ इवेति॑ । पृष्ठसो पृष्ठशीलो मवति॑ शुपा॑
शीलो वा॑ ॥१६॥

B reads प्राप्त्वा॑ इष्व पृष्ठसा॑ इवेति॑ ॥१६॥

N iii. 10 A reads निष्ठीतानहित यद् । निष्ठीति॑ क्लावात् । निष्ठीति॑
मवति॑ ।

B reads निष्ठीतानहित यद् ।

N ii. 2 A reads मर्यादा॑ खात । मर्यादा॑ मर्यादीयते॑ । मर्यादा॑
मर्यादिनो॑ विमाण ।

B reads मर्यादा॑ खात । मर्यादा॑ मर्यादिनो॑ विमाण ।

N iv. 10 A reads क्लृष्मी क्लामादा॑ अपयादा॑ अप्स्त्रणादा॑ क्लाम्भणादा॑

B reads क्लृष्मी क्लामादा॑ अपयादा॑ खाम्भणादा॑

N iv. 13 A reads ईर्माना॑ सभीरिताना॑ सुसभीरिताना॑ पृष्ठना॑ वा॑ ।

B reads ईर्माना॑ सभीरिताना॑ पृष्ठना॑ वा॑ ।

N iv. 15 A reads क्लवा॑ कमनीया॑ मवति॑ । क्लृष्मं नितवेति॑ वा॑ । क्लृतेवानोयत
इति॑ वा॑ । क्लृति॑ वा॑ ।

B reads क्लवा॑ कमनीया॑ मवति॑ । क्लृष्मं नितवेति॑ वा॑ । क्लृतेवा॑ ।

N iv 19 A reads उदका हर उच्चते । लोका हराख्युच्चते । अस्तगहनी हरसो उच्चते ।

B reads उदका हर उच्चते । लोका हराख्युच्चते ।

N v 3 A reads पानेरिति वा स्थाश्नैरिति वा सर्श्नैरिति वा ।

B reads पानेरिति वा स्थाश्नैरिति वा ।

N v 12 A reads तृप्रमहारी चिप्रमहारी छप्रमहारी ।

B reads तृप्रमहारी ।

N v 26 A reads जिङ्हा कोकुवा । कोकुयमाना वर्णासुदतीति वा । कोकुधते वा स्थाष्ट्वज्ज्ञकर्मणः ।

B reads जिङ्हा कोकुवा । कोकुयमाना वर्णासुदतीति वा ।

N vi 8 A reads जिगर्ति गिर्तिकर्मा वा गृह्णातिकर्मा वा गृह्णातिकर्मा वा ।

B reads जिगर्ति गिर्तिकर्मा वा गृह्णातिकर्मा वा ।

N vi 16 A reads अभवत सर्वेऽथगमनेनेति वाऽथगरणेनेति वाऽथसंपादिन इति वा ।

B reads अभवत सर्वेऽथगमनेनेति'वाऽथसंपादिन इति वा ।

N vi 33 A reads शीर्थते विठे । विठभलरिष्यम् । विठं वीरिटेन व्याख्यातम् ।

B reads शीर्थते विठे । विठं वीरिटेन व्याख्यातम् ।

N vi 32 A reads तुन्द इषुर्भवति विन्दो वा मिन्दो वा भयदो वा . . .

B reads तुन्द इषुर्भवति मिन्दो वा भयदो वा . . .

N vi 33 A reads ऋद्धूपे अर्द्दनपातिनी गमनपातिनी शब्दपातिनी दूरपातिनी वा भर्मर्ण्यद्दनवेधिनी गमनवेधिनी शब्दवेधिनी दूरवेधिनी वा ।

B reads ऋद्धूपे अर्द्दनपातिनी गमनपातिनी वा भर्मर्ण्यद्दनवेधिनी गमनवेधिनी वा ।

Instances might be multiplied, but the above examples suffice to show that A has been much more tampered with than B.

Fortunately, as has been said above, Durga repeats every word of the *Nirukta* in his commentary, so that the text of the *Nirukta* 'in toto' can be reproduced from his commentary alone. This commentary therefore serves the purpose of a manuscript of the *Nirukta* and supplies valuable information about the condition of the text in its author's time. Durga does not recognize the *pariskasta* as an integral part of the *Nirukta*, as in fact he is even unaware of its existence. Thus his commentary preserves the text of the *Nirukta* as current before the addition of the *pariskasta*. Further, it derives great value from the fact that Durga displays critical judgement in the adoption of readings in the text, while giving variants and adding critical notes on them. For example, in N 1 2, he reads अथगप्त् but

gives शुभपृष्ठ as a variant adding शुभपृष्टुत्प्रसागा भशुभपृष्टुत्प्रसागा मित्युमावधि पाठो वाहारं प्राप्त ।

Again, in N i. 12 he reads संविद्धातानि but gives संविद्धानानि as a variant, adding अथवा संविद्धानानि तानि संविद्धातानि तानि चेत्युमावयती पाठी ।

Again, in N iii. 15 he remarks अपि ए इत्यस्य निधस्तुभूषक्ष कुर्मदासो न सुरायाभित्यनेति गतार्थेति भव्यमाना । केचिद्दत्त लिङ्म गाधीयते । अपरे पुनः समाधायातुक्तमोऽयमिति भव्यमाना एवमेव निगममधीयते ।

Again, in N iii. 21 he reads अविनाधि but gives अविनाय as a variant adding अव्येक्षधीयते अविनाय नामेति । निपामविनायस्ति भास ।

Again, in N iv. 10 he reads स्यु but gives अस्य as a variant, adding मायेऽपि भूरिष्य पाठ । (अ) अस्यनिष्य प्रमादपाठ ।

Again in N vi. 2 he remarks निर्बेगा इत्यस्य केचित्यजुगस्य एता इति आधारते ।

Again, in N vi. 4 he reads अवनायासम् but gives अवमेनासम् and अनेनासम् as variants.

Again in N vi. 6 he reads यवस्था but gives वीयस्था as a variant, adding वीयस्थेवमेके भव्यते । तत्पुररुपासम् । यवस्थेति हि भाष्यकारो निराहा ।

Again on N vi. 21 he remarks अक्षति प्रसाधनकर्मा । मात्रवोक इत्यनेन मतार्थतामस्य भव्यमानो भाष्यकारो नियमं गाधीति । केचित्यनेति शेषमधीयते । दूस वो विचित्रदत्तं 3.5.8.1

Again on N vi. 33 he remarks मायमय न सम्यग्यिष खक्षते । तस्य भव्यक्ष पाठोऽनेप । ततो योग्यम् ।

This shows that Durga took pains to ascertain the correct readings and has handed down a sort of critical edition of the *Nirukta* as it existed in his time.

f 1 Three stages of interpolations.

We have thus manuscript materials which belong to three distinct periods.

(1) D i.e. the commentary of Durga, written before the edition of the *parisuktas* and embodying the whole text of the *Nirukta* represents the earliest period i.e. about the thirteenth century A.D.

(2) B i.e. the manuscripts of the shorter recension represent a period later than D—when the *parisuktas* were added, but not divided as yet into different chapters, and when the old orthography was still prevalent.

(3) A, i.e. the manuscript of the longer recension, represents a still later period when the *parśistas* had been divided into chapters and the old orthography had gone out of use.

A collation of these three different recensions indicates that three distinct stages of interpolations in the *Nirukta* can be clearly traced. For example, let us take a passage in N 1 4. On collating D, B, and A, we find that the reading of D has been expanded in B, and that of B in A.

N 1 4 D reads आचार्यस्तिदिदं प्रूयादिति पूजाधाम् । दधिचिदित्युपमार्थे । कुर्वन्नापाच्चिदाहरेत्यवकुत्सिते । तु इत्येषो

B reads आचार्यस्तिदिदं प्रूयादिति पूजाधाम् । आचार्य आचार व्याहृत्याचिनोत्यर्था नाचिनोति तुष्टिभिति वा । दधिचिदित्युपमार्थे । कुर्वन्नापाच्चिदाहरेत्यवकुत्सिते । कुर्वन्नापाः कुलेषु सोदन्ति । तु इत्येषो

A reads आचार्यस्तिदिदं प्रूयादिति पूजाधाम् । आचार्य कस्त्रात् । आचार्य आचार व्याहृत्याचिनोत्यर्था नाचिनोति तुष्टिभिति वा । दधिचिदित्युपमार्थे । कुर्वन्नापाच्चिदाहरेत्यवकुत्सिते । कुर्वन्नापाः कुलेषु सोदन्ति । तु इत्येषो

Another example for these three stages is supplied by N ix 2, as follows

D reads

अश्वो व्याख्यातः । तस्यैषा मवति ॥ १ ॥

मा नो मिनो वर्णो अर्थमाधुरिष्ठ

B reads

अश्वो व्याख्यातः । तस्यैषा मवति ॥ १ ॥

अश्वो वोङ्हा सुखं . . . इष्ठायेन्दो परि स्व ॥

अश्वो वोङ्हा सुखं वोङ्हा । सुखभिति कल्पाण्णनाम । कल्पाण्णं पुण्यं सुहित मवति ।
मानो व्याख्यातः । तस्यैषा मवति ॥ २ ॥

मा नो मिनो वर्णो अर्थमाधुरिष्ठ

A reads

अश्वो व्याख्यातः । तस्यैषा मवति ॥ १ ॥

अश्वो वोङ्हा सुखं . . . इष्ठायेन्दो परि स्व ॥

अश्वो वोङ्हा सुखं वोङ्हा । वोङ्हा सुखभिति कल्पाण्णनाम । कल्पाण्णं पुण्यं सुहित मवति । सुहितं गम्यतीति वा । हसीता वा पाता वा पौलयिता वा । शेषमृच्छतीति । वारि वारथति । मानो व्याख्यातः । तस्यैषा मवति ॥ २ ॥

मा नो मिनो वर्णो अर्थमाधुरिष्ठ .

It has been shown above that the list of etymologies increases as one passes from the text of B to that of A. In the same manner the list of etymologies increases in B as compared with D. The following are some examples.

N i 4 D reads कुमापांचिदादैत्यपकृतिते । तु इति पो

B reads कुमापांचिदादैत्यपकृतिते । कुमापा कुनेय सीदलि । तु इत्ये
यो

D reads वया ग्रापो देते । ग्रापा पग्यता ।

B reads वया ग्रापा देते वातापना भवति । ग्रापा पग्यता ग्रहोते र्णा ।

N i 7 D reads वृहद्वटम स्ति चेदने । वृहदिति भवतो गामपेयर ।

B reads वृहद्वटम स्ति चेदने । भगो भवते । वृहदिति भवतो गामपेयर ।

N ii 22 D reads वृद्धक्षित्युदक्षाम ग्रन्थकमयो भव्यते र्णा ॥२२॥

B reads वृष्टक्षित्युदक्षाम ग्रन्थकमयो भव्यते वा । वृद्धे पृष्ठाते
पूर्वते वा ॥२२॥

N ii 26 D reads

तस्य दर्यं प्रसवे याम उर्वो ।

मत्याभ्यायानात् आज्युष ॥२६॥

B reads तस्य दर्यं प्रसवे याम उर्वो ।

उर्वो उर्वोतेरितीर्णवाग ।

मत्याभ्यायानात् आज्युष ॥२६॥

N iii 18 D reads मिंहं भद्रात् । भृपुर्वं पा हस्ते मंहाय हक्तीति वा ।

B reads मिंहं भद्रात् । हिस्ते र्णा भाद्रु विपरीत्य । सपुर्वं पा हस्ते
मंहाय हक्तीति वा ।

N i 4 D reads गर्या अकृनयो मवति । गर्या इत्य गर्वमय ।

B reads शर्या अकृनयो मवति । पवति कर्माणि । गर्या इत्य गर्वमय ।

N i 23 D reads

धर्म्यात्पो चर्यायत समसात् ।

इति परम्यात् ॥२३॥

B reads उर्म्यात्पो चर्यायत समसात् ।

इति परम्यात् । उर्म्यतिरकर्मक ।

चर्यापि मर्यमावृपयते ।

गमता मर्यते समे ॥२३॥

MS C 1 agrees with B except that the last line नमन्ताभन्यके समे is omitted

N vi 3 D reads

उद्धृ रचः सहमूलभिष्ठ ।
वृश्चमध्यम् । प्रतिशृणीह्यथम् ।

B reads

उद्धृ रचः सहमूलभिष्ठ ।
मूलं मोचनादा भोपणादा भोहनादा ।
वृश्चमध्यम् । प्रतिशृणीह्यथम् ।

N vi 8 D reads देवो देवान्प्रत्यक्षाया क्षपा कल्पितया ॥ ८ ॥

B reads देवो देवान्प्रत्यक्षाया क्षपा । क्षपा क्षमुतर्वा कल्पतर्वा ॥ ८ ॥

N vi 24 D reads गल्दा धमनयो मवन्ति ।

A reads गल्दा धमनयो मवन्ति । गलनमासु धीयते ।

B omits it altogether

N vi 28 D reads अन्या किल कल्पेव युता लिपुजेव वृषम् ।

B reads अन्या किल . . . कल्पेव युक्तं लिपुजेव वृषम् । लिपुग । प्रतिर्भवति लीयते विमगन्तीति । प्रतिर्वर्णाच्च सधनाच्च ततनाच्च ।

f 2 Parallel instance of Servius, commentator of Virgil

Thus the stages of interpolation at different periods can be traced. The principle of the 'best MSS' is obviously inapplicable in this case, for none of the manuscripts can be called the best. All that is available is the best manuscript of each family, and the best plan, under the circumstances, would be to place all the three families side by side. Fortunately it is possible to do so, for the successive interpolations from one family to another are invariably the amplifications of the text of a shorter recension, and are thrust between sentences wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāska. I have, however, distinguished the evidence of Durga's commentary from that of the manuscripts of the *Nirukta*, although Durga's commentary is very important for supplying such valuable evidence for the history of the text of the *Nirukta*, it cannot, strictly speaking, be called a manuscript of the *Nirukta*. The relation of the shorter to the longer recension is shown by the use of square brackets, which contain the additional passages of the longer recension, while the relation of the shorter recension to the text preserved by Durga is indicated by foot-notes. An analogous example is furnished by Latin literature. The text of Servius, commentator of Virgil, shows a similar threefold amplifica-

tion the three stages of interpolation being pointed out by Thilo in his edition. I think the text of the *Virukta* reproduced from Durga represents the archetype as closely as it is possible to restore it with the help of the present materials. I have collated¹ sixteen manuscripts myself besides taking into account fourteen manuscripts collated by Roth and eight by the editor of the *Virukta* in Bib. Ind. Thus directly and indirectly the evidence of about forty manuscripts has been available for this edition and the text may therefore be regarded as more or less settled.

g Commentators of Yaska.

Although from an early period Yaska's work has been recognized as one of the most important readings by the orthodox tradition of literary India he unlike Panini has not had many commentators. This does not mean that he had few followers or that his speculations did not dominate the thought of succeeding generations. On the contrary he has been acknowledged to be the pre-eminent authority on etymology. Hence (at first sight) it seems rather inexplicable that his work should have been commented upon by so few people. One reason of this paucity is that Yaska's work itself is a commentary and not an independent treatise hence it did not stand in need of much elucidation. Secondly it is written in classical Sanskrit prose and notwithstanding its somewhat archaic and *terso style* is easily intelligible to the reader as compared for instance with the aphorisms of Panini consequently there was not much demand for further comment. Yet three commentators at least, are known to have elucidated Yaska's work.

(1) Ugra is mentioned as a commentator on the *Virukta* by Aufrecht in his *Catalogus Catalogorum*.² But no other information about his personality the character of his work and the time when he lived is available. No reference is made to him by any of the other writers in the same field.

(2) The second commentator is Skandashami mentioned by Dvarajayayan.³ A manuscript of his work exists in the Bibliothèque Nationale Paris⁴ and a friend of mine from Lahore has recently informed me that he has obtained a complete manuscript of his commentary.

¹ Since then on my visit to Paris I have been able through the courtesy of Professor Sylvain Lévi to examine the *Virukta* manuscript in the Bibliothèque Nationale Nos. 257-61, described by Caloton in the *Ordonnance des Manuscrits* p. 172, pp. 52-53.

² All of them, except the first collated by Roth, belong to the nineteenth century. They

all represent the text of the longer recension and do not afford any other variants. The contents of Nos. 263 and 264 is Durga's commentary which comes to an end with the twelfth chapter.

³ Vol. I p. 297.

⁴ See Bib. Ind. ed., vol. I, pp. 2-4.

⁵ Loc. cit. (Aufrecht).

(3) But the most important of all these commentators is Durga. He seems to be later than Devarājajayavān who is familiar with the then extant commentaries on the Vedas, the *Nighantu*, and the *Nirukta*, and who does not mention Durga in the long list of the authorities used by him for the purpose of his own work. Although a conclusion based on the argument of silence is not cogent, yet in this particular case, it is justified to assume that Durga is not referred to because he was posterior to Devarāja, hence Durga would also be later than Skandasvāmī. Durga's commentary is published, and has superseded the works of his predecessors. His work is important for two reasons (1) he is the last of the commentators, and therefore represents the fullest development of the traditional interpretation of the *Nirukta*, (2) the very fact that it has survived at the cost of earlier commentaries indicates its importance. We shall therefore examine his work somewhat in detail.

Date of Durga

It has already been pointed out that in all probability he is later than Devarājajayavān, though this assumption hardly helps us, for the date of Devarāja himself is not known. However, Durga's lower limit can be determined almost with certainty. A manuscript¹ of his commentary in the Bodleian Library is dated 1387 A.D. The date is genuine and is accepted as such by Professor A. B. Keith.² The manuscript was copied at Bhrgu Ksetra in the reign of Mahārānā Durgasimhavijaya. Thus he could not be later than 1387 A.D. It is difficult to identify any particular site with Bhrgu Ksetra, but probably it was situated somewhere between the Sarasvatī and the Jammā. As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communication, the migration of the MS of his commentary to Bhrgu Ksetra presupposes the lapse of sufficient time in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhrgu Ksetra. It will not be far from the truth, therefore, to place Durga about the thirteenth century A.D.

Durga does not speak of any predecessors by name nor does he leave any clue as to the sources of his own commentary. Unlike Devarājajayavān, he does not give the slightest information about himself or the general state of the *Nirukta* during his time. That he wrote his commentary in a hermitage near Jammu is proved by the colophon³ on f. 132 v at the end of the eleventh chapter of the *Nirukta*, which runs as follows:

¹ MS. Wilson 475

Bodleian Library, vol. II, p. 108

² See Catalogue of Sanskrit Manuscripts in the

³ MS. Wilson 475

જ્ઞાનીય નિરૂપાત્મક વિવુલાર્થમનિવાસિન આપાયમગવડુર્સિંહાનો પોડમાણ
ઘાયલ હર્ષ પાટ્ટ મનીન ! This shows that the full name of the
commentator was Durgavimba. The fact that he lived in a hermitage and
was addressed as Bhagat indicates that he was an ascetic and belonged to
some particular order of Sannyasa. Further he is a descendant of the
family of the Vasishthas. He does not explain the stanza RV III 53 23
quoted¹ by Yaska to illustrate the meaning of the word *lalham*, because
the stanza implies hostility to Vasishtha. He says યાદિમિશ્રમ એવ પદ સા
પચિદૈધિણી ચાલુ ! એવ એ કાદિપદનો યાસિધ ! અતા જ લિંગ્રવોમિ ! The stanza
in which this word (*lalham*) occurs is hostile to Vasishtha. And I am a
descendant of Vasishtha belonging to the Kapiśhala branch hence I do
not explain the stanza.²

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Sayana has the following note on it. पुरा यमु विद्याभिचर्गियं मुदानाम् राजपिंश्चात् । स च छेनधित कारणेन वस्त्रिदेष्योऽभूत । विद्याभिचर्गु गिर्व्य एवाद्यमातिर्थिर्विशिष्टमयपत । इस अभियापक्षा । ता चपो वसिष्ठा च गुरुपति ।

'There was formerly a royal sage named Sudās, a disciple of Viśrīmitra. Somehow he became an object of Varuṇītha's hatred. Then Viśrīmitra, in order to protect his disciple reviled Varuṇītha with these stanzas. These are the imprecatory stanzas. The *Varuṇīthas* do not pay any attention (lit. listen) to them.' This corroborates *Vākā*'s statement that there are stanzas which contain asseveration and imprecation only.'

Durga's commentary is important for it repeats every word of Yāska thus the text of the *Aśrutta* in toto could be reproduced from Durga's work alone. As none of the manuscripts collated by me is older than the fifteenth century Durga supplies therefore evidence of a very valuable character for the textual criticism of the *Aśrutta*. The number of variants attributed by Durga to his predecessors and his frequent remarks that the text is corrupt and that the right reading is to be discovered—all such cases I have pointed out in my notes,—indicate that there has been no unbroken tradition with regard to the handing down of the text of the *Aśrutta*.

Further there seems to have been some sort of revival of the study of the *Nirukta* in the neighbourhood of Jammu in Durga's time, for it seems difficult to imagine that in an isolated place like Jammu Durga sat down to write his commentary simply for the love of writing a commentary. It is more reasonable to suppose that Durga accomplished this task in order

¹ The *Norfolk*, iv 14

* Durga's Commentary on the N. iv. 14.

³ Skyrata on RV III 63. Cf. Dib. Ind.

edition of the *Mundaka* vol. II, p. 416. Cf. Muir *Sanskrit Texts*.

XVII.

to meet the demand for a good text, elucidation of obscure passages, and amplification of Yāska's arguments, a demand which a revival of the study of the *Nirukta* had called forth. The examination of the manuscript of Durga's commentary, mentioned above, leads one to the conclusion that Durga did not live to complete his work and that he himself wrote his commentary up to the end of the 11th chapter only. This is indicated by a comparison of colophons in the manuscript which, at the end of the 7th-12th chapters, numbered as 12-17 by Durga consecutively from the five chapters of the *Nighantu*, are as follows:

- (1) At the end of the 7th chap. on f. 50 r. || द्वादशोध्यायः ॥
- (2) " , 8th chap. on f. 70 v. || द्विनिष्टत्वृत्ती चयो . . . ध्यायः ॥
- (3) " , 9th chap. on f. 86 v. || चृज्वर्धीया निष्ट . . . समाप्तः ॥
- (4) " , 10th chap. on f. 112 v. || चृज्व . . . पंचदशोध्यायः समाप्तः ॥
- (5) " , 11th chap. on f. 132 v. || चृज्वर्धीयां निष्टत्वृत्ती जंवूमा-
र्गाथभनिवासिन आचार्यभगवहुर्मिसिहष्टती षोडशस्त्राध्यायस्त्र चतुर्थः पादः
समाप्तः ॥

A comparison of these five colophons shows that the first four do not contain any reference to Durga by name nor to his honorific titles, which fact implies that they were written by Durga himself, while that at the end of the 11th chapter was added by some disciple, who speaks of Durga as an *ācārya* and addresses him as *bhagavat*. Durga could not have appropriated these titles himself unless he was very vain. Another point in favour of the fifth colophon being written by a person other than Durga is that while the first four colophons say that such and such a chapter has come to an end, the fifth remarks that such a *pāda* of that chapter has come to an end. The colophon at the end of the 11th chapter is the final inscription and as such should have been placed at the end of the 12th chapter, where no such description is found, the colophon there, on f. 150 r., being || सप्तदशस्त्र
चतुर्थः पादः ॥ This leads one to the conclusion that Durga himself wrote his commentary up to the end of the 11th chapter, whose colophon was added by a disciple who also wrote the commentary on the 12th chapter, and faithfully refrained himself from adding the name of Durga in the colophon at the end of the 12th chapter. MS. Mill 142, dated A.D. 1839, and described in the *Catalogues of Sanskrit Manuscripts in the Bodleian Library* by Keith,¹ also preserves the final inscription at the end of the 11th chapter, while on f. 123 v., at the end of the 12th chapter it simply says || सप्तदशस्त्र चतुर्थः पादः ॥ It is also to be noticed that in this manuscript

¹ Vol. ii, p. 108

as well, the word *adhyāyu* only is used in the earlier colophons while *pāda* makes its appearance in those at the end of the 11th and the 12th chapters. Another point of minor importance may also be adduced in this connexion i.e. the manuscripts have the following *slokā* at the end of the 12th chapter

स्यमित्रे यथा कामी उपोत्तुविदेशितम् ।
६३४८ पर्याप्तं गुणादृपं गुणादृपितम् ॥

As Durga is shown to be a hermit to ascribe these verses to him will be highly inappropriate

Durga and the Purikṣīṭa

Both the published editions of Durga's commentary regard the commentary on the portions of the 13th chapter as an integral part of Durga's work. But the MS. Wilson 475¹ dated 1387 A.D., and MS. Mill 142¹ dated 1839 A.D., do not contain the commentary on the 13th chapter. In both these manuscripts the commentary is completed at the end of the 12th chapter and the MS. Mill 142, expressly say that the work is finished

॥ समाप्तो धन्यः ॥

Moreover the 13th chapter was not added to the *Aśrakta* by Durga's time as is proved by his remark in the introductory part of his commentary

अथ एतद्वा वाद्याभ्यामि भाष्यकार ।
गच्छेद्वादिवाचम् । समाप्ताय समाप्तात् ॥

And this (the *Aśrakta*) is its (the *Aśrahanṭus*) amplified commentary consisting of twelve chapters whose first sentence is "a list has been handed down by tradition". Hence the commentary on the 13th chapter was written at a later period and attributed to Durga by some disciple or follower of his.

Yāska's contributions to Etymology, Philology, and Semantics.

1. Date of Yāska.

History is the one weak point of Sanskrit literature being practically non-existent. Not a single systematic chronological record has survived and so complete is the lack of any data to guide us in this matter that the dates of even the most famous Indian authors like Pāṇini and Kālidāsa are still subject to controversy. Yāska's date cannot therefore be determined with absolute certainty. One can arrive at a relative date

¹ This evidence is, however, inadequate. To make the case plausible, it must be corroborated by the internal evidence i.e. the difference of style, treatment &c. With this

view I am now systematically examining and comparing the commentary on the twelfth with that of the preceding chapters. Later on I shall add the result of my examination.

only by bringing together the isolated pieces of information supplied by archaeological finds, literary references, and accidental mention of known historical or political events This evidence, however, is not conclusive, and is differently interpreted by various oriental scholars There is a great difference of opinion among them about the precise date of Yāska, but at the same time there is also the unanimity which sets down his lower limit as not later than 500 B C As this limit has not been questioned so far (while his upper limit is carried as far as 700 B C), it may therefore be safely assumed that Yāska lived at least about a century earlier than Plato Both Yāska and Plato sum up as it were the results of their predecessors in philological and etymological investigations in the *Nirukta* and the *Cratylus* respectively Both stand pre-eminent with regard to their age, and have dominated the thought of succeeding generations in their respective countries Yāska's work is important for the history of philology and etymology And as the representative record of the researches of ancient Indians, it is of considerable interest for a comparative study of the Indian and Greek achievements in these two branches of knowledge in the earliest period of their history

2 Phonetic equipment of Yāska

Before we proceed to examine, in detail, the principles laid down by Yāska for etymology, or his speculations in philology, it will be worth while to inquire whether Yāska was a properly qualified person to undertake the task, i e. whether he possessed any knowledge of sound-laws, or, in other words, whether he received any phonetic training, and of what sort? As has already been pointed out, historical and biographical records about ancient India do not exist, or at least, if they existed, have not survived Nothing definite is, therefore, known about the life of Yāska, nor about the period in which he lived, nor about the educational system which then prevailed In the absence of such records it is therefore extremely difficult to ascertain the worth of his qualifications, or the extent of, and his familiarity with, sound-laws Yet some indirect information can be pieced together by collecting a few isolated data capable of throwing some light on the subject In the first place, Yāska is acquainted with a vast amount of Sanskrit literature The numerous exemplary quotations occurring in the *Nirukta* conclusively show that he knew the Rg-veda, the Sāma-veda, the Atharva-veda, the Yajur-veda, and their *pada-pāthas*, the *Taittirīya Samhitā*, the *Martrāyanī Samhitā*, the *Kāthaka Samhitā*, the *Artareya Brāhmaṇa*, the *Gopatha Brāhmaṇa*, the *Kausītiki Brāhmaṇa*, the *Satapatha Brāhmaṇa*, the *Prātiśākhyaś*,

and some of the *Upanigade*. The full list of all the works known to him is given in the Appendix. This shows that Yaska was a man of comprehensive knowledge and vast reading. Secondly he refers to and quotes the opinions of the various schools of thought which existed in his time i.e. the school of etymologists, the school of grammarians, the school of ritualists the school of legendists, the school of *Aaidhanas* (i.e. specialists, in primary causes). Further he discusses and criticizes the views of many authorities—his predecessors and contemporaries. The full list of these is also given in the Appendix. The mention of eminent scholars and schools of thought presupposes specialization in their respective departments of knowledge which implies some uniform system of training and a sufficiently high order of education extending over a long period. Otherwise it is difficult to conceive how these various schools could have come into existence at all. Thus it can be assumed without much doubt that Yaska had received some kind of training in one, or more than one of these schools. He discusses the doctrines of the schools other than his own and thus seems to have acquired a general familiarity with them to be able to do so. Thirdly he distinctly mentions the *pratiakhyas*, i.e. phonetic treatises which record the researches made by ancient Indians in the physiological and the acoustic aspects of Phonetics. These treatises themselves presuppose the existence of the *pratipadhas*, i.e. the word texts which give every word of the language in its isolated state, i.e. free from the euphonic combinations, and analyse compounds into their component elements. Gradually by the time of Yaska, a strong phonetic feeling had come into existence as is evident from the scientific arrangement and classification of the Sanskrit alphabet. This shows that Yaska was furnished with some phonetic equipment such as the state of the scholarship of the time permitted him to acquire. This view is supported by the fact that Yaska is familiar with and recognizes the following phonetic phenomena (1) Syncope as in वर्त्य (they went) from the root वर्त् (to go) (2) Metathesis as in वृक्षा a drop from पृत् (to drop) वृग् (rope) from पृत् (to emit) and तस्मि knife from तस् (to cut) and so on, (3) Anaptyxis as in आप्त्य from the root अस् (to throw) द्वारा (door) from the root ग् (to cover) महस्या from the root खस् (to fry) &c., (4) haplography as in ग्रुप्ति = ग्रु + त्पति, i.e. three stanzas.¹ He is also acquainted with assimilation and has noticed an example of prakrtization in the Rg veda while explaining ग्रेव by ग्राव (N v 24). For the detailed account of his observations on phonetic phenomena see Chapter II sections

¹ All these words are found in the Nirukta II 1 2. I have cited examples furnished by Yaska himself.

1-2 From what has gone before, it may be concluded that Yāska was a man of extensive reading, that he had pursued a systematic course of study, and that he was furnished with some phonetic equipment. This conclusion is further supported by the fact that his explanations are pervaded with a rationalistic spirit and devoid of the mystifying or supernatural element, a characteristic of the ritualist and the *parvīājaku* school, cf e g Yāska's explanation of *Vitra*. He is altogether free from fanaticism, bigotry, and intolerance when he meets Kautsa's adverse criticism of what he believes to be the revealed hymns, but gives rational answers to the various points of objection. He is actuated by a scientific spirit even when he is dealing with gods. Thus, for instance, he classifies gods into various groups, i e the terrestrial, the atmospheric, and the celestial according to the sphere of their activity, and assigns definite functions to each. Yāska's classification of gods has nothing corresponding to it in the mythologies of other nations. Further, his treatment of synonyms and homonyms is also scientific. At first he attributes a particular meaning to a particular word, and then supports his assertion by quoting a passage, generally from the Vedic literature, in which that word is used in that particular sense. Whether or not one agrees with him in attributing particular meanings to particular words, it cannot be denied that his method is scientific and, notwithstanding his remote antiquity, surprisingly modern. This scientific spirit, so evident in the *Nirukta*, could be developed by a scientific training only. In the absence of any definite information, the preceding statement will, I think, give some indication as to Yāska's qualifications to undertake the task which he set before himself.

3 *Importance of Etymology.*

Taking both the East and the West together, Yāska is the first writer on etymology. He is also the first to treat it as a science by itself. According to the orthodox Indian tradition, the *Nirukta* has, for a long time, been recognized as a treatise which deals specially with etymology. But the claim of Yāska is not based on this recognition. He has enunciated his doctrines in the *Nirukta*. His remarks on the importance of etymology may sound very commonplace to us, but probably appeared to have the same profoundness of wisdom when they were first uttered about 2,500 years ago, as President Wilson's fourteen points for the modern political world. His arguments for etymology are summarized as follows:

(1) Etymology is essential for the proper understanding of the Vedic texts

- (2) Etymology is the complement of grammar¹
- (3) Etymology is necessary for the analysis of the *samhitā* into the *pada-pāṭha*, and of words into their component elements.
- (4) Etymology has practical utility for it enables one to discover the primary deity of a stanza which bears the characteristic marks of more than one deity and thus helps to perform the sacrifice with perfection.
- (5) Etymology is a science, and should be studied for its own sake for knowledge is commended, and ignorance is condemned (Chapter I sec. 15-17)

4 Principles of Etymology

Yāska's fundamental notion about language is that all words can be reduced to their primordial elements which he calls roota. With this idea he lays great emphasis on the point that as every word can be traced to an original root, one should never give up a word as underivable. His first general principle is, One should give the etymological explanation of words whose accent and grammatical form are regular and are accompanied with a radical modification in the usual manner i.e. in accordance with the laws of phonology. One would hardly question the derivation of पापा from पूङ् to cook or of पापा from पृङ् to read or of शोध from शुध् to know or of मेत् from मित् to break and so on. It should be observed that Yāska recognized the importance of accent and accords it a due place in his principle. It is obvious that the above-mentioned rule is limited in its scope, for only a comparatively small number of words can fulfil the conditions therein laid down. Yāska therefore strikes a note of warning and says that a disproportionate importance should not be attached to grammatical form, for the rules of grammar are not universal like laws of nature and have many exceptions, adding that one has also to take into consideration phonetic phenomena such as syncope, metathesis, haploglossy, anaptyxis, assimilation &c. His second principle is that in case the accent and grammatical form are not regular and are not accompanied with a radical modification, one should always take his stand on the meaning of the word and endeavour to derive it from some similarity of form or if there is no such similarity of form, even from the similarity of a single letter or syllable. Thus, according to Yāska, one should not be afraid to derive, दोि, दा, दोिव दुसा, &c. from देवि to owe or यज्ञ (sacrifice) from the root यज् (to sacrifice), on account of the apparent dissimilarity of their form. Comparative philology furnishes the best examples to illustrate Yāska's remark that often there is hardly any resemblance between a word and its original source, i.e. its primitive

¹ तदैष विद्या एतम् यज्ञवर्ण्या १८.६. ३८. २. १५

and derivative forms Cf. IE **penque*, Skt. *pañca*, Zend *pañca*, Gk πέντε, Lat *quinq̄ue*, Lith *penkė*, Goth *fimf*, Germ. *funf*, OE *fif*, Eng *five* Again, French *larme* and English *tear* have only *r* in common, both being otherwise quite different from their original source **dakru*, which assumed an Anglo-Saxon form *tear*, and a primitive Lat *dacru* The Eng *ewe* and Lat *ovis* have nothing in common, and each has exclusively preserved some parts of their original **ovnis* Eng *four*, Germ *vier*, have only *r* in common with Gk τέτταρες Eng *quick* (orig ‘alive’) has only *i* in common with Gk βίος (life) Eng *sit*, and Gk *hed* (ἕδρα, ‘seat’) have nothing in common, and each has preserved one exclusive part of the original **sed* Again, cf IE **ghans*, Skt *hamsa*, Gk χήν, Lat *anser* (for *hanser*), Germ *Gans*, OE *gōs*, Eng *goose*

But the application of this rule by an incompetent person gives rise to grotesque results, many such cases are supplied by the *Nirukta*, e g Śākatāyana's derivation of *Sat-ya*, the *ya* of which he formed from the causal of *i*, and *Sat* from *as*, ‘to be’ Yāska foresaw the danger of the misuse of his principle So after laying down his rule, he adds a note of warning He urges that single words isolated from their context should not be thus derived, for without a knowledge of the context, it is often difficult to know the precise meaning of a word He recommends that derivations should not be explained for a person not acquainted, or not well acquainted, with grammar, and not for one who has not studied etymology as a pupil He says, ‘One should indeed explain derivations for one's own pupil who has been in residence studying etymology or for one who is capable of understanding, for the intelligent and for the diligent’ N 11 3

The third principle of etymology laid down by Yāska is that one should derive words in accordance with their meanings ‘If their meanings are the same, their etymologies should be the same, if the meanings are different, the etymologies should also be different’ (N 11 7)

‘ This principle is on the whole sound, for in every language there occurs the phenomenon that words of different origin often assume the same form For instance

Skt *Akta* derived from the root *aŋ* means ‘driven’

”	”	”	”	<i>aŋj</i>	”	‘besmeared’
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Aja ” ” ” ” *aŋ* ” ” ‘driver’

” = <i>a-ja</i>	” ” ” ” <i>jan</i>	” ” ” ” ‘not born’
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Anista = *an-ısta* from √*is* means ‘unwished’

” = <i>an-ıṣṭa</i>	” √ <i>yaj</i>	” ” ” ” ‘not sacrificed’
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Anudāra = *an-udāra* means ‘a niggardly man’

Skt *Anuddha* = *anu-datta* means followed by a wife

= a *parvata* = without air

Aparvana = *apa-vana* = a grove

" = a *vana* = not dressed

Arastha = *arasa-dha* = resting place

English *Abode* From abide meaning delay or dwelling place

Abode OE. *abed-an* connected with the primitive verb *Ibedan* meaning prognostication cf. *forebode*

Abound OFr. *abundre* al under *la* under Lat. *abundare* meaning to be plentiful

" = a-bound meaning to get limits to

Admiral OFr. *amiral* derived from the Arabic *amir-al* latinized in various ways and assimilated according to popular forms meaning a naval officer

" A by form of a *Imiralle* OFr. *amiralle* Lat. *a mirabilis* -em meaning exciting admiration

Adust Lat. *adustus* Fr. *aduste*, meaning scorched

" = *adus* meaning in a dry condition

Alight OE. *alit* OHG. *alit* Goth. *alit* -s meaning possession

" OE. *al* + *alit* OHG. *comit* *walit* &c ME. *al* *eilt* meaning anything, whatever

Bay OFr. *bue* Lat. *bui* meaning a small fruit a berry

" Fr. *bue* Lat. *bui* meaning an indentation of sea into land or of land into the sea

" OFr. *bale*; Lat. type *baldus* meaning the division of a barn

OFr. *bay* It. *bala* Lat. *baldire* to open the mouth meaning barking or baying

" Cf. ON *bigr* *brygga* to push back meaning an embankment or dam

" Short form of *brygghorn* meaning the second branch of a stag's horn

" Fr. *bri* Lat. *badius* meaning a reddish brown colour

Beak Fr. *bec* It. *becco* Sp. *bico* Late Lat. *beccus* meaning a bird's bill

" A justice of the peace

" A variant of *beel* to warm

Bear OE. *beru* OHG. *bero* Mod. G. *ber*, cf. ON *bjorn* Lat. *ferus* meaning an animal

" OE. *byre* cf. Goth. *bairweins* meaning barley

" OE. *beru* and OHG. *ber-an*, ON *beru* Goth. *bair-an*, Lat. *fer* Gk. *φερειν* Skt. *bhar* meaning to carry

English *Dole* derived from French *doul* means 'grief'

" related to Teut *deal*, Ger *Teil* means 'portion'

Fame Fr *fame*, Lat *fāma* (report), Gk φήμη, meaning 'public report'
 " Fr *farm*, Lat *fames*, cf OFr *afamer*, meaning 'want of food, hunger'

" Obsolete form of *foam*

Fast OE *fæstan*, OHG *fastēn*, ON *fastu*, Goth *fastan*, meaning 'to abstain from food'

" ME *fest*, ON *fest-i*, meaning 'a rope'

" Fr *faste*, Lat *fastus*, meaning 'arrogance'

Fold OE *folde*, OLG *folda*, ON *fold*, related to **felpu*, 'field', meaning 'ground'

" OE *fealdon*, OHG *fuldan*, ON *falda*, Goth *falban*, OTeut **falpan*, cf Lith *pleta*, Gk. δι-παλτος, meaning 'to arrange one thing over another'

" OE *falæd*, Mod LG *falt*, meaning 'an enclosure for domestic animals'

" ME *fald*, OHG *fult*, ON *fald-r*, meaning 'a bend or ply'

Hound OE *hund*, OHG *hunt* (d-), Goth *hunds*, ON *hundr*, Gk κύων, κυν, Skt śvan, meaning 'dog'

" " ME *hūn*, ON *húnn*, meaning 'a projection'

Seal OE *siol*, OHG *selah*, ON *sel-i*, meaning 'an animal'

" OFr *seel*, It *suggello*, Lat *sigillum*, meaning 'a device'

Sound Derived from Fr *son*, Lat *sonus*, means 'noise'

" OE *sund*, means 'strong'

" Fr *sonder*, Lat *subundare*, means 'testing depths'

French *Air* Gk ἀήρ, Lat *aer-em*, Sp *aire*, meaning 'the gaseous substance which envelopes the earth'

" OFr *aire*, meaning 'disposition'

" It *aria*, meaning 'melody'

Champs Lat *campus*, It *campo*, Sp *campo*, meaning 'field'
 " OFr *cant*, meaning 'side'

Chère Feminine of *cher*, 'dear'

" Gk χαρά, 'face'

Cousin, -e Lat *consobrinus*, It *cugino, -a*, Sp *sobrino, -a*, Ptg *sobrinho, -a*, meaning 'a relative'

" Lat *culicinus*, meaning 'an insect'

Devant Preposition meaning 'before'

" Pt principle of *devori*, 'to owe'

Feu Lat *focus*, It *fuoco*, Sp *fuego*, Ptg *fogo*, OFr *fou*, meaning 'fire'

- French *Feu* Derived by Estienne and Scheler from Lat. *fatu* > *feut* > *feu* by Ménage from Lat. *felix* > *felicis* > *felice* > *feu*, by Latré from OFr *fehu* > *feil* connecting with Lat. *fututus* meaning dead
- Fier* Lat. *fidare* for (*fidere*) It. *fidare* Sp. and Ptg *fiar* meaning to put confidence
Lat. *ferus* It. and Sp. *fiero*, Ptg *fero*, meaning proud
- Firme* Lat. *firmus* ME. *ferme*, meaning firm cf. Skt. \checkmark *dhr*
" Med. Lat. *firma* meaning, a farm
- Franc* Lat. *francus* It. *franco*, Sp and Ptg *franco* meaning free
" Meaning a French coin
- Geste* Lat. *gestus*, meaning gesture
" Lat. *gesta* It. *gesta* meaning heroic deed, poetry cf. *chanson de geste*
- Louer* derived from Lat. *locare* means to let
" " " laudare means to praise

- German *acht.* OHG *ahto* MHG *ahte* Goth. *ahtau* OE. *eahta* derived from an IE root cf. Skt. *as̄tau* Gk. *oktō* Lat. *octo* Lath. *au-tūni* meaning eight
- " OHG *ahta* MHG *ahte* QE *aht* meaning proscription
- Ball* From *bellen* meaning barking
" MHG *bal* *bulles* cognate with OHG *ballo* MHG *balle* ME. *bal* *balle* OTeut. **ballon* **ballon* cf. Lat. *folli* is, something inflated Fr *balle*, meaning a ball to play with
- " Fr *bal* It. *ballo* Fr *baler* or *baller* Lat. *ballare* Gk. *βαλλίσκω* meaning a dance
- Bauer* OHG *bür* MHG *bür* LG *buur*, ON *bur* OE. *bur* dwelling of neighbour OE. *nēah-gebur* and *nach-bar* E. *borer*, OTeut. **buro(m)* from Teut. \checkmark *bū* IE. \checkmark *bhu* cf. Skt. *bhu* (*bhami* earth) Gk. *φύω* Lat. *fui* (*futurus*) meaning bird-cage
- " OHG *büter* MHG *büters* cf. *Erbauer* *Ackerbauer* from the \checkmark *bauen*, to cultivate Du. *bouwen* MHG., MDu *bauen* meaning a peasant
- Bulla* MLG *bulle* MDu. *bulle* Du *bul*, *bol* ON *bole*, *bold* ME. *bole* (boole) cf. ME. *bole*, *bulle* and E. *bull*, *bullock* meaning a buffalo
- MHG *bulle* OE. *bulle* E. *bull* Fr *bulle*, derived from Lat. *bulla* meaning a papal mandate

- German *Geiseln* Pl of *geisel*, OHG *gīsal*, MHG *gīsel*, OE *gīsel*, meaning 'hostages'
- „ A form of *geiszeln*, MHG *geiseln*, meaning 'to whip'
- Kehren* OHG *kēran*, MHG *kēren*, meaning 'to sweep'.
- „ OHG *kēran*, MHG *kern*, meaning 'to turn'
- Kiefer* OHG *kienfurha*, MHG *kienboum* and the corresponding word to OHG **kienforhe*, cf *Kien* and *Föhre*, meaning 'Scotch fir, pine tree'
- „ MHG *kiver*, *kivel*, *kivele*, OSaxon *kāflos*, OE *ceāfl*, meaning 'jaw'
- Kiel* OHG *kirol*, *chirol*, MLG *kēl*, *kil*, MHG *krel*, OE *cēol*, OS *kirol*, meaning 'keel'
- „ MHG *kil*, LG *quiele*, E *quill*, meaning 'a piece of reed or feather of a bird'
- Laden* OHG *hladan*, MHG *laden*, OS *hladan*, OE *hladan* Goth *(af)haljan*, E *lade*, meaning 'to load'
- „ OHG *ladōn*, MHG *laden*, Goth *laþon*, OE *laðan*, meaning 'shop'
- Mandel* MDu *mande*, OE *mand*, *mōnd*, E *maund*, meaning 'to count by fifteen'
- „ OHG *mandala*, MHG *mandel*, OFr *almande*, also *amande*, *amandre*, cf Sp *almendra*, It *mandorla*, *mandola*, meaning 'almond'
- Mark* OHG *marka*, MHG *marke*, OS *marka*, OE *mearc*, meaning 'boundary'
- „ MHG *mark*, MDu *marc*, ON *mork*, OE *marc*, Med Lat *marca*, *marcus*, Fr. *marc*, It *marco*, *marca*, meaning 'a coin'
- „ OHG *marg*, *marag*, MHG *marc*, *marg*, OS *marg*, OE *meaz*, *meurh*, MDu *march*, *marg*, Mod Du *merg*, OTeut **mazgo*, cf AV *mazga*, Skt *majjan*, meaning 'the soft fatty substance of bones'
- Reis* OHG *hrīs*, MHG *rīs*, ON *hrīs*, MDu Du *rijs*, OF *hrīs*, meaning 'twigs or small branches'
- „ MHG *rīs*, MLG *rīs*, ME *rys*, OFr *ris*, It *riso*, Lat **orizum*, Gk *ὅρυζα*, cf Skt *vrīhi*, meaning 'rice'
- Hindi *kāma* derived from Skt *hr* means 'work'
- „ „ „ „ „ *kam* „ „ 'love'

Examples might be multiplied. It is clear that such words can be satisfactorily derived only with reference to their meaning, for being derivable

from more than one original source they are liable to be connected with the wrong root unless the derivation is based on the meaning. Yāskas rule is therefore sound. But in criticism of Yāskas rule, it may be remarked that words having the same origin, come to acquire different meanings. For instance Lat. *cup*(*cupido*) to desire and Skt. *kup* to be angry have the same common origin. Again, cf. IE. *klutōs*, Skt. *krutis*, Gk. *κλυτός*, Lat. (*in*)*clutus* OE. *hlud* Eng. *loud*. Yāska did not know any other language besides Sanskrit, his horizon was therefore necessarily limited, yet his familiarity with the two phases of the Sanskrit language, i. e. the Vedic and the classical, which is historically the development of the former and which in their relation to each other bear a close correspondence to that of the Ionic and the Attic tongues placed him on a better working ground than those who were not fully conscious of such historical development. There is no passage in the *Cratylus* for instance, showing that Plato realized that the Attic was historically the outgrowth of the Ionic language. On the contrary the following passage indicates that he was not aware of any such development.

5 *Plato on Etymology*

Soc. Yes, my dear friend but then you know that the original names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony and twisting and bedizening them in all sorts of ways. And the additions are often such that at last no human being can possibly make out the original meaning of the word.¹ Again Plato does not recognize that etymology has any scientific or even systematic basis. He does not seem to realize that derivation of words should be governed by some general rules. In addition to the above, I quote the following passage in support of my statement

Soc. Now attend to me and first, remember that we often put in and pull out letters in words and give names as we please and change the accents.² Evidently he did not attach much importance to accent. The only principle which can hardly be so called is contained in the following passage

Soc. And whether the syllables of the name are the same or not the same makes no difference, providing the meaning is retained, nor does the addition or subtraction of a letter make any difference so long

¹ Jowett *Dialogues of Plato* (3rd ed.), vol. I, p. 353.

² Ibid. p. 341.

as the essence of the thing remains in possession of the name and appears in it'¹

These three passages from the *Cratylus* indicate that Plato looked upon etymology as a compendium of individual conjecture which would justify Voltaire's famous satire that, 'Etymology is a science in which vowels count for nothing and consonants for very little', and Max Müller's well-known epigram that, 'a sound etymology has nothing to do with sound'. The fundamental difference between Yāska and Plato is that the former distinguished roots from affixes and suffixes, i.e. the radical from the formative element, and hence was able to formulate general principles for analysing words into their constituent parts, the latter did not realize this distinction and consequently made conjecture the basis of etymology. It may be remarked, however, that Sanskrit is generally acknowledged to be more perspicuous than Greek, it was easier therefore to see this distinction in Sanskrit than it was in Greek, and besides Yāska had the advantage of inheriting this knowledge from a long line of predecessors who had made this discovery at a very early period. But Yāska's greatness, even if every one of his etymological explanations is proved to be wrong—as many are manifestly so,—lies in the fact that he is the first to claim a scientific foundation, and also the first to formulate general principles for etymology.

6 *Philological speculations of Yāska*

In two aphoristic rules, Yāska enunciates his view as to why articulate speech is given preference to other modes of expression, such as gestures, movements of hands and body, &c. He says, 'words are used to designate objects with regard to everyday affairs in the world, on account of their comprehensiveness and minuteness'.² Durga, the commentator of Yāska, explains the term 'comprehensiveness', with regard to the psychological process involved in the apprehension of meaning through the instrumentality of the spoken word. He says that there are two phases of consciousness in the human mind, i.e. (1) the manifest, and (2) the unmanifest. When a person desires to express the manifest consciousness, his effort results in the exhalation of breath which modified in the various speech-organs produces the word. The word again pervades the unmanifest consciousness of the hearer, makes it manifest, and thus the meaning is apprehended.³ Using philological terminology, we may express the same thing by saying that there are permanent word-records in the sub-conscious strata of the human

¹ Jowett, *Dialogues of Plato* (3rd ed.), vol. 1,
p. 335

² The *Nirukta*, 1. 2
³ Durga on N. 1. 2

mind. These word recepts are brought from the sub-conscious to the conscious state by articulated speech. It may be objected that what ever the psychological process may be the most important use of the word is to express and convey the meaning to somebody else and this purpose can equally be accomplished by other method such as gestures movements of hands face and eyes. As if Yāka had anticipated this objection he adds the term *imitation* in his aphorism. Durgā has the following comment. The movement of hand and the winking of the eyes etc. are also complete in so far they will express the meaning and in this manner we will be save the trouble of solving grammar and the bulky Vedic literature. True gesture etc. are comprehensible but they are not minute i.e. they make greater effect in production and are always indefinite. Even according Durgā elaborate explanation of comprehensiveness Yāka's aphorism can mean only that we all are used in the every day affairs of the world because they are capable of giving expression to every kind of meaning with their namesakes had a of different and are produced with comparatively less exertion. There seems to be no doubt that at the time of writing the above mentioned aphorism Yāka had in his mind the alternative methods of expressing mainly in use of gestures etc. And his argument that words are preferred to gestures on account of the economy of effort has a strikingly in form note.

- Origin of Language

Yāka is a follower of the school of etymologists whose fundamental doctrine is that all words are derived from original roots.¹ Gārgya and the followers of the school of grammarians do not agree with him.² There is also a short division about onomatopoeia.³ Aupanayanava maintains that there is no such thing as onomatopoeia but Yāka holds that there are some words which are formed by the mere imitation of sounds of nature mostly the names of birds such as crow partridge etc. but which can be derived otherwise also. It is surprising that in this connexion he does not mention the word cuckoo. Besides the names of birds he thinks that the following words are similarly formed *hitarā*⁴ a gambler *dundubhi*⁵ a drum *cūḍi*⁶ *truti*⁷ it makes a cūḍi sound *lyka*⁸ the former part of *lykardha* a cock. According to Yāka, onomatopoeia does not play any important part in the foundation of language. He discards

¹ Yāka I. 1.

² Yāka ix. 12.

³ Loc. cit.

⁴ Yāka ix. 16.

⁵ Yāka III. 18.

⁶ Yāka XII. 16.

⁷ Yāka v. 22.

therefore the so-called Bow-wow theory¹ As Yāska reduces all words to primordial roots, he may therefore be regarded as an adherent of the root-theory

This again affords a point of difference from the *Cratylus*, where Plato, in attempting to trace the origin of the sounds of the alphabet to the sounds of nature, considers onomatopoeia to be the most important factor in the formation of language. As an objection to his theory, it may be remarked that the objects with which men in primitive society are most familiar would be things like 'cave', 'pit', 'tree', &c., and the naming of these objects precludes all imitation of natural sounds. Words like 'digger', 'weaver', &c., would represent a higher stage of civilization²

8 Parts of Speech

Yāska says that there are four parts of speech noun and verb, preposition and particle³ At first sight, it seems inexplicable that an ancient author like Yāska should mention preposition as a part of speech and should ignore adverbs which historically can be shown to have been evolved at an earlier stage of the linguistic development than the former. The difficulty, however, disappears when it is remembered that prepositions in Sanskrit are seldom used to express case relations, but mostly serve as adverbial prepositions. With Yāska's division of speech into four parts may be compared the remarks of Dionysius of Halicarnassus, who attributes a similar classification to Aristotle

'Composition is a certain arrangement of the parts of speech'

These were reckoned as three only by Theodectes and Aristotle and the philosophers of those times, who regarded nouns, verbs, and connectives as the primary parts of speech. Their successors, particularly the leaders of the Stoic school, raised the number to four, separating the article from the connectives.⁴ According to Aristotle, 'Diction viewed as a whole is made up of the following parts the letter (or the ultimate element), the syllable, the conjunction, the article, the noun, the verb, the case, and the speech'⁵

9 Aristotle's definition of Noun and Verb

Yāska defines the noun and the verb as follows 'A verb has *becoming* as its fundamental notion, a noun has *being* as its fundamental notion. But where both (i.e. *becoming* and *being*) are dominated by *becoming* as in a verbal noun), a *becoming* arising from a former

¹ Max Muller, *Science of Language*, vol. 1, pp. 407-17

⁴ *Literary Composition*, ch. III, Roberts's ed., p. 71

² See also Max Muller, *loc. cit.*

⁵ *Poetics*, 20 1456 b, Bywater's ed., p. 57

³ *Nirukta*, I. 1

to a later state is denoted by a verb as he goes, he cooks &c., while the embodiment of the whole process beginning with the original and ending with the final conception which has assumed the character of being is denoted by a noun, as going, cooking &c.¹ Further becoming has six modifications (1) genesis, (2) existence (3) alteration, (4) growth (5) decay and (6) destruction.² With these may be compared Aristotle's definitions of noun and verb. A noun or name is a composite significant sound not involving the idea of time with parts which have no significance by themselves in it. A verb is a composite significant sound involving the idea of time with parts which have no significance by themselves in it. Whereas the word man or white does not imply when walks and has walked *in soho* in addition to the idea of walking that of time present or time past.³

In his definition of a verb Aristotle lays great emphasis on the idea of time but ignores the idea of action involved in it. His definition is therefore incomplete and states the element of lesser importance only for of the two ideas of action and time the former is of primary and the latter of secondary significance. Yaska has hit on the right word i.e. becoming which expresses both the notion of action and time as well. Aristotle's definition of a noun is a negative one. He explains what it does not involve but not what it positively does involve. Yaska, on the other hand gives a positive definition setting forth being to be the fundamental notion of a noun. Further he also defines a verbal noun, which is ignored by Aristotle.

Yaska explains prepositions as words which bring into prominence the subordinate meaning of nouns and verbs. He then subjoins a list of twenty prepositions assigning to each its appropriate meaning. Proceeding further he divides particles into three groups, (1) comparatives, (2) conjunctives and (3) expletives. He defines these terms, giving a list of the particles of each group explaining their meanings and illustrating their uses by suitable quotations from Vedic literature. They are treated in detail in the first chapter of the *Aitukta* (sec. 3-9).

Yaska observes the dialectical differences in the spoken language of his time. Thus he points out certain characteristics of the speech of the Aryans and the Kambujas the people of the East and the people of the North.⁴ He acknowledges the relation of the classical to the Vedic Sanskrit. Thus he remarks that their vocabulary is identical⁵ that their use of prepositions and particles with occasional exceptions is similar.⁶

¹ *Nirukta* I. 1

Nirukta, II. 2.

² *Op. cit.* I. 2.

³ *Op. cit.* I. 16.

⁴ *Poetics*, 20, 1456 b, 10 Hywater's ed., p. 83.

⁵ *Op. cit.* I. 3-9

He seems to be conscious of the historical connexion of the two languages when he says that the words of the one are derived from the roots of the other¹ He knows that it is not nouns only, but also verbs, which have synonyms ‘So many verbs have the same meaning So many are the synonym of a noun (lit being)’² He explains homonym as a word which has more than one meaning³ He also notices certain idiomatic expressions, whose order is immutably fixed as ‘Indra and Agni’, ‘father and son’, but not ‘Agni and Indra’, ‘son and father’⁴

Semantics

How names are given

The epoch of Yāska was an age of remarkable literary activity There seems to be a general striving after the search of truth in all the departments of human knowledge. On the philosophic side, it marks the beginning of the Upanisadic period which preached monotheism of an exalted type, and gave expression to some of the sublimest thoughts ever recorded in the history of mankind On the religious side, it was the harbinger of the Buddha who was soon to carry out a campaign of vigorous protestantism against the then prevailing ritualistic practices. Even in the matter of style, it is the period of transition which ushered in the era of the aphorism (*sūtra*) As shown above, the age was busy with grammatical and philological speculations, nor was semantics ignored In the first chapter of the *Nirukta* (see 12–14), Yāska discusses the question, how names are given The most important arguments are set forth in the form of questions and answers A critic is introduced who raises the various points of objection, each of which is duly answered by the author It is a dialogue consisting of two monologues which are put in the mouths of the critic and the author in succession The arguments are as follows (1) Every being who performs a particular action should be called by the same name, e g every one who runs on the road should be called *aśva* (runner), and not the horse alone, everything that pricks, as a needle or spear for instance, should be called *tīna* (pricker) and not a blade of grass alone (2) Every being should be given as many names as the actions with which that particular being is associated, e g a pillar should be called not *sthūnā* (i e which stands upright) only, but also *darā śayā* (i e which rests in a hole), and also *sañjanī* (i e which is joined with the beams) (3) Only such words should be used in giving names as are regularly derived from roots according to the rules of grammar, so that

¹ *Nirukta*, ii. 2.

² *Op. cit.* i. 20

³ *Op. cit.* ii. 1

⁴ *Op. cit.* i. 16

the meaning of the object which they denote, should be quite clear and free from doubt, e.g. *puruṣa* (man) should be *puri-saya* (i.e. city-dweller) *asva* (horse) = *asṭa* (i.e. runner) *trna* (grass) = *tardana* (pricker) and so on. (4) If the name of an object is to be determined by its actions, the being precedes the action (e.g. the horse comes into existence before it actually runs) the designation of a being which is earlier from an action which is subsequent to it is not tenable (perhaps for the reason that it will leave the being nameless during the interval). (5) People indulge in sophistry in explaining names, as for instance, when it is said that earth (*prithīvī*) is so called on account of its being broad (*prāthī*) they do not consider as to who made it broad and on what basis.

Rejoinder

(1) We find that of the beings who perform a particular action all do not get the same name but only a few e.g. every one who cuts wood is not called *takṣaka* but the carpenter alone is so called. It is the ascetic only who is called *pari-vṛihaka* (i.e. a wanderer) and not every one who wanders. It is only the sap of the sugar-cane that is called *śvana* (i.e. enlivening) and not everything that enlivens. It is only the planet Mars that is called *bhūmi-ja* (i.e. earth born) and not everything that is born from the earth and so on. He seems to imply that there is a law of specialization by which a particular name comes to be exclusively associated with a particular object.

(2) He means to say that in spite of their manifold activities, objects take their name from one particular action, which is the most important and the most special to them e.g. a carpenter performs many actions, yet he is called *takṣaka* (i.e. a cutter of wood) because the shaping of things by cutting wood is his most important function and can be specially associated with him. Durga has the following comment on it:

तमसि पञ्चसि पदमसि पञ्चाम तच्च कथितासैलुच्चति । अप्यत्थस्तवि न
नैलुच्चति । आह योद्देह हेतुरिति । शुशु जोक्षेव पृच्छ तमेपोपासमस्त म भयिप नियम
क्षत इति । अप्य च तद्यथा समानभीहमाणाणां कथिदेवार्थेण संचुच्चति कथित ।
स्तमावतो हि यद्दाना कियाक्षेत्रपि सति काश्चिदेव कियामङ्गीक्ष्वापक्षिति भव
तीति । अप्यपा कियातिश्यक्षतो नियम खात् । यो हि यद्दतिश्येन वरोति तस्मा
नैककियावस्त्रेऽपि सति तर्तुरुक्ष एव नामधेयमतिलम्बो भवतीत्यर्थं समाधिः । अप्यपा च
मूर्मो यो यथा यदा च तद्यति स एव नैति । किं तर्हि यो यदा यथा तस्मा भवति स एव
नैति । पञ्चामोऽनेककियाद्युतानामधिककियाकारितो नामधेयमतिलम्बो भवति

... तन धदुतमेकाख्यनिकक्रियायोगादनेकनामता प्रसन्न्येति । एतदधुतम् । यदि चोतामनेकेषामेकनामतैकाख्य चानेकनामता प्रभीति ततश्च व्यवहाराप्रसिद्धिरिति । नहि तद्वमध्यमस्ति । अनेकेषामेकक्रियायोगेऽपि हि सत्येकाख्य चानेकक्रियायोगेऽपि हि सति व्यवस्थित एव शब्दनियमः ख्यमावत एव लोके ।

'Thou seest, my friend, and we also see, that one man who cuts wood is called 'carpenter', while another who does the same is not so called. You may well ask the reason. Listen, go and ask the world, quarrel with the world if you like, for it is not I who made this law. But this is what we find of those who do the same work, some are named in accordance with that activity, others not. You may say that because one object is named in accordance with that activity, therefore others doing the same thing should be similarly named. Although all nouns are derived from verbs, the choice of names with reference to a particular action is made by nature (*svabhāvatah*), or it may be that the choice is made by the law of special action. A man who performs one particular action more specially, whatever other actions he may perform, will obtain his name from that particular action. This is a settled rule. For we do not call the man, who cuts wood now and then, by the name of carpenter, but him we call carpenter who cuts wood at any time, or in any place and always. This is an instance of a name, the choice of which is made by special action and this name may be freely given to others who perform the same action specially. And if sometimes, or somewhere, some other action is still more special to them, they will obtain then names in accordance with that action only.'

We see that persons who perform many actions, obtain their names from one particular action. A carpenter performs many other actions, but he is not called after those activities. If it be said, that many persons who perform the same action, should have a common name, and one person who performs many actions, should have as many names, all that we can say is, that it is contrary to the practice of the world. *Neither is the case.* Whether many persons perform a particular action, or a single person many actions, the law about the names is that the choice is made by natural selection'¹

With this may be compared the remarks of Bréal.

'One conclusion is to be drawn from all that has gone before. It is an undoubted fact that Language designates things in an incomplete and

¹ Cf. Max Müller's translation of some parts of the above-quoted passage (*ibid.*, p. 167)

inaccurate manner. *Incomplete* since we have not exhausted all that can be said of the sun when we have declared it to be shining, or of the horse when we say that it trots. *Inaccurate* since we cannot say of the sun that it shines when it has set, or of the horse that it trots when it is at rest, or when wounded or dead.

Solestantives are signs attached to things they contain exactly that amount of truth which can be contained by a name an amount which is of necessity small in proportion to the reality of the object. It will be impossible for language to introduce into the word all the ideas which this entity or object awakens in the mind. Language is therefore compelled to choose.¹

(3) Many words whose grammatical form is quite regular are used to denote names of objects such as *cratita* (creeper), *jaljirubhi* (wakesful), *dritt homi* (one who sacrifices with a ladle) &c.

(4) We find that many objects get names which are based on subsequent action e.g. the wood pecker.

(5) If *pythihs* (earth) is derived from *✓j rath* (to be broad) there is no sophistry at all. It is not necessary to consider as to who made it broad and on what basis for it is broad to the eye.

Thus the question is discussed in the *Aitukta*. The same question is discussed at length in the *Cratylus* also wherein Plato propounds three theories and makes the three characters in the dialogue their exponents. Hermogenes holds that names are conventional arbitrarily given and altered at will. Its antithesis is represented by Cratylus who maintains that they are natural. Socrates takes an intermediate position and a limit that names are natural and at the same time have an element of convention as well.²

i. Early anti Vedic Scepticism.

In the fifteenth section of the first chapter of the *Aitukta* a critic is introduced in the person of *Kanta* who not only questions the authority of the Vedas, but actually maintains that the Vedic stanzas are meaningless, adducing several arguments in support of his assertion. From the twentieth section of the same chapter it is evident that *Yaska* believes the Vedic hymns to be revealed having been handed down from generation to generation by oral tradition and requiring to be studied with great care the purpose of his own work being to facilitate this study. As the

¹ *Semantics*, ch. xviii, Eng. trans. by Ostwald pp. 171-172.

² Cf. Jowett, *Dialogues of Plato* (3rd ed.), vol. I, pp. 327-8, 338, 360, 378.

Nirukta is one of the six auxiliary treatises of the Veda, it is rather difficult to say with what object Yāska presented and tried to controvert the view of his opponents, for it is inconceivable that the learned theologians would reproduce, in their orthodox books, a controversy which challenges the most fundamental beliefs of their religion. The reproduction of the Kautsa controversy indicates on the one hand, that not only Yāska was endowed with a rationalistic spirit, and was free from bigoted fanaticism, but also that it was possible to carry on such discussions with tolerance at that period of remote antiquity, and implies on the other, that Kautsa was an eminent scholar, or some great personality, or the exponent of some philosophic system, whose thought could not be ignored. Some, however, think that Yāska has invented Kautsa as a convenient method of giving expression to Vedic Scepticism. This view is conjectural, and is not supported by any evidence. Yāska uses the terms *eke*, and *ekam*, *aparam*, &c when he wants to refer to something in general, and he could have very well employed the same terms with regard to the above-mentioned controversy, had it not been associated with a particular individual, i.e. Kautsa. There is no ground to doubt the historical existence of the authorities whose opinions are quoted, or referred to, or to whom particular statements are attributed, by Yāska. And unless the contrary can be proved, it may be assumed that Kautsa was an historical entity. It may also be taken for granted that he was the leader of a movement, which may be described as something akin to materialistic rationalism, and which was the result of a remarkable literary activity, a characteristic of the epoch of Yāska, as pointed out elsewhere. But Kautsa was by no means the originator of such a movement, the beginning of which can be traced to an earlier period. Its origin is probably to be sought in sectarianism. For a considerable time, the *Atharva-veda* was not recognized as divine revelation. For the followers of the *Atharva-veda*, it was therefore necessary to demonstrate the superiority of their own Veda to the RV, the SV, and the VS. Perhaps the most effective means, employed for the achievement of this object, was to invent legends and allegorical stories, in which all the four Vedas are introduced, and in which a certain task is proposed for them. The RV, the SV, and the VS are invariably shown to be incompetent in its performance, and it is given up as too difficult by the three Vedas in succession, being finally accomplished by the AV, whose superiority over the other three Vedas is thus implicitly expressed. I quote the following two stories from the Gopatha Brāhmaṇa in support of my statement.

तात्त्वागस्युवाच । अथः शम्येतेति । तथेति । तमूरवेद एत्योवाचाहमश्च शम्येतेति ।

तसा अविष्माय महस्यं सख्ये । स एतां प्राची दिशं भेदि । स होपाचागातो न्ययमध्यं इति । तं यजुर्वेद् एत्प्राचाचाहमध्यं श्रमेयमिति । तथा अविष्माय महस्यं सख्ये । सा एता प्रतीची दिशं भेदि । स होपाचागातो न्ययमध्यं इति । तं वामवेद् एत्प्राचाचाहमध्यं श्रमेयमिति । केन तु स्य श्रमिष्यसीति । रथनरं नामं मे सामाधोरं चाकूरं च तेनाचमभिष्ठूयते । तथा अय विष्माय तदेव महस्यं सख्ये । स एतामुदीची दिशं भेदे । स होपाचागातो न्ययमध्यं इति ।

Speech said to them "tame the horse" "Be it so" replied they Having approached him, the RV said "I shall tame the horse" When he set about (accomplishing it) a great terror seized him He turned her in the eastern direction. He declared, "this horse is wild indeed" The VS. approached him and said "I shall tame the horse" When he set about (accomplishing it) a great terror seized him. He turned her in the western direction. He declared "this horse is wild indeed" The SV approached him and said I shall tame the horse" "How indeed wilt thou tame the horse?" "Rathanlaram is the name of my song of praise which is neither terrific, nor harsh. With that the horse is praised" But when he set about (accomplishing it) the same great terror seized him. He turned her in the northern direction He declared, "the horse is indeed still wild" ¹

After these futile attempts, they are advised to seek Atharvan & the tamer They approach him and request him to tame the horse. He prepares the water of tranquillity which he sprinkles over the horse. From every limb of the horse flames fall down on the ground, and the horse perfectly tame salutes the sage.

The object of the following story is to show the incompetency of the three Vedas to afford protection

ते देवा इन्द्रमनुष्टु । इमग्रावपद्यश्च गोपाय स दे नक्षेण रूपेष्य गोपाय देव जो रूपेण मृथिष्ठ क्षादयसि देव शूभ्रसि गोमुमिति । स क्षरवेदो मूला पुरुषात्परीत्वो पातिष्ठत् । ते देवा अमुष्टु । अन्यताद्युपं कुरुत्वं नितेन जो रूपेष्य मृथिष्ठ क्षादयसि नितेन शूभ्रसि गोमुमिति । स यजुर्वेदो मूला पवात्परीत्वोपातिष्ठत् । ते देवा अमुष्टु । अन्यताद्युपं कुरुत्वं । नितेन जो रूपेष्य मृथिष्ठ क्षादयसि नितेन शूभ्रसि गोमुमिति । स चामवेदो मूला उपात्त परीत्वोपातिष्ठत् । ते देवा अमुष्टु । अन्यताद्युपं कुरुत्वं । नितेन जो रूपेष्य मृथिष्ठ क्षादयसि नितेन शूभ्रसि गोमुमिति ।

The gods said to Indra, "Do now protect this sacrifice of ours. Verily protect us with that form of thine, with which thou affordest us the greatest shelter with which thou canst best protect us" He assumed the

¹ OB. I 2. 18; B.B. Ind. ed., p. 35

form of the RV, and having approached, stood before them. The gods said to him, "assume some other form, with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us". He assumed the form of the VS, and having approached stood behind them. The gods said to him, "assume some other form, with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us". He assumed the form of the SV, and having approached stood to their north. The gods said to him, "assume some other form, with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us"”¹

Indra then assumes the form of the *Brahma-veda*, i.e. the *Atharva-veda*, which is approved by the gods as competent to give them the greatest protection.

It need hardly be said that the efforts of the followers of the *Atharva-veda* were crowned with success, for, in course of time, the AV was recognized as one of the revealed scriptures. But their method of discrediting the other Vedas gave rise to a movement of inquiry and scepticism a movement, the traces of which can still be discovered in isolated passages of the *Aranyakas* and the *Upanisads*. Besides the fact that the anti-Vedic ideas have been preserved in the *Aranyakas* and the *Upanisads*, which, according to the orthodox tradition, are a part of the scriptures, indicates that the movement must have been important and wide-spread, so much so that even some of the Vedic Scholars came under its influence, and freely gave expression to their heterodox views, some of which have survived. I quote the following passages in support of the foregoing conclusion:

एतद स्त वै तद्विद्वास आज्ञन्त्यप्यः कावयेयाः किमर्था वयमधेष्यामहे किमर्था वय अव्यामहे । वाचि हि प्राणं जुड्मः प्राणे वा वाच यो ह्येव प्रभवः स एवाप्ययः ।

'Verily it was so, then the Kāvaseyas, the learned seers, said, "to what purpose shall we study the Vedas, to what purpose shall we sacrifice? We sacrifice breath in speech, and speech in breath, whosoever is born is indeed the authoritative person"’²

ऋग्यमुक्त्यमिति वै भ्रगा वदन्ति तदिद्वेषोक्त्यमित्यमेव पृथिवीतो हीद सर्वमुत्तिष्ठति अदिद किञ्च ।

'People say, "Hymn, Hymn" This earth indeed, is the hymn, for all, whatever exists springs from it'³

The study of the Vedas is regarded as *avvidya* (non-knowledge) in MU

¹ G.B. 1.2.19, Bib. Ind. ed., p. 36

² A.A. m 2 6, Keith's ed., p. 189

³ A.A. 1.1.2, Keith's ed., p. 101

I 1 4-5 as lower knowledge in MU III 2 8 KU I 2 23 The full force of this condemnation will be realized if it is borne in mind that the *Upanigads* are also regarded as revealed books (*sruti*). The case would be analogous if for instance, St. Paul had declared in one of his epistles that the study of the Bible is non knowledge, or lower knowledge. The following are the other anti Vedic passages *Bṛh U.*, I 5 23 *Aau U.*, II. 5 *Ch U.*, V 11-24, *TU* II. 5 *Virekacādāmāni* 2 the Jain *Uttarādhikayana sūtras* IV 12 XIV 12 *Gīta* II 42 45 IX. 21 XI. 48 53 In order to reconcile them with the pro-Vedic doctrines the commentators have offered ingenious explanations of these passages.

It is possible that the Buddha came under the influence of this anti Vedic movement at an early period, which may be responsible for his vehement denunciation not only of Vedic rites and practices, injunctions, and invocations, &c. but of Vedic lore. He held them up to ridicule and discarded them as an obstacle to final emancipation. His views about Vedic knowledge have been preserved in the form of a dialogue in the *Tevijja sutta* in the *Dīghanikāya*. Two Brahmanas, Vasettha and Bhāradvāja quarrel as to which is the true path. Unable to settle their dispute, they go to the Buddha for a decision. The Buddha holds a conversation with them and after perplexing and confounding them with analogies and arguments in a Socratic manner gradually leads them to his own way of thinking and finally converts them to Buddhism. The important parts of the dialogue with regard to the Vedas are the following:

18 Well then Vasettha those ancient *Rsis* of the Brahmanas versed in the three Vedas the authors of the verses to wit, Vāmadeva, Vessantara, Jamadaggi Āngirasa, Bhāradvāja, Vasettha Kassapa, and Bhagu—did even they speak thus, saying “We know it, we have seen it where Brahmā is, whence Brahmā is, whither Brahmā is?”

“Not so Gautama!”

15 “Just, Vasettha, as when a string of blind men are clinging to one another neither can the foremost see nor can the middle one see, nor can the hindmost see—just even so, methinks, Vasettha, is the talk of the Brahmanas versed in the three Vedas but blind talk the talk of the Brahmanas versed in the three Vedas turns out to be ridiculous, mere words, a vain and empty thing”

24 “Again, Vasettha, if this river Aciravati were full of water even to the brim and overflowing and a man with business on the other side bound for the other side, should come up and want to cross over and he, standing on this bank, should invoke the farther bank and say ‘Come hither O Farther Bank! Come over to this side!’”

Now what think you Vasettha? Would the farther bank of the

river Aciravati, by reason of that man's invoking and praying and hoping and praising, come over to this side?"

"Certainly not, Gautama!"

25. "In just the same way, Vāsettha, do the Brāhmaṇas versed in the three Vedas say thus 'Indra we call upon, Soma we call upon, Varuna we call upon, Isāna we call upon, Pajāpati we call upon, Brahmā we call upon' Verily, Vāsettha, that they, by reason of their invoking and praying and hoping and praising, should after death become united with Brahmā verily such a condition of things can in no wise be"

35 "Therefore is it that the threefold wisdom of the Brāhmaṇas, wise in the three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called perdition"¹

In criticism of this, it may be remarked that the views of the Buddha concerning Vedic prayer are erroneous His arguments, and especially his analogy of the bank of the Aciravati, are applicable to any other prayer as well, and thus prayer itself will become an absurdity Not only is prayer a very important act of worship in every religion, but in the form of the wheel of prayer is the most distinguishing characteristic of Tibetan Buddhism Moreover, prayer is a psychical phenomenon, it exerts a powerful influence on the mind through the medium of subconscious suggestion, and as such its efficacy is beyond doubt Further, the analogy of the Buddha is fallacious To compare not only sentient but omniscient and omnipotent God with an inanimate piece of matter like the bank of a river, and then to deduce a conclusion from this comparison that because the latter does not respond to prayer hence the former also does not do so, is altogether unjustifiable Nevertheless the Buddha's denunciation of the Vedas developed a strong contempt for them in his followers who often trampled them under foot² It is also probable that these teachings of the Buddha inspired other non-Vedic schools as well The criticisms of some of these schools are equally vehement, and one seems to hear the reverberated echo of the voice of the Buddha even in some of their expressions The following passage gives the views of the Cārvāka system

इति चेत् तदपि न प्रभाण्यकोटि प्रवेष्टुमीष्टि । अनृतव्याधातपुण्यतादोषिर्द्वयिततया वेदिकमन्त्येरेव धूर्तवक्तैः परस्पर कर्मकाण्डप्रामाण्यवादिभिर्ज्ञानकाण्डस्य ज्ञानकाण्डप्रामाण्यवादिभिः कर्मकाण्डस्य च प्रतिचिन्तलेन च च धूर्तप्रलापमाचलेनाभिहोनादेजीविकामाचमयोजनस्तात् । तथा चाह माणका ।

¹ The Dialogues of the Buddha, translated into English by Rhys Davids, SBB, vol II, pp 301-11 cf also SBE, vol xi, pp 159-208

² See Śāṅkaradigvijaya, the episode of Kumārila Bhatta's life in a Buddhist monastery.

अपिहो च पयोदेवा स्तिष्ठत मध्युक्षम् ।
प्रतिपौरपद्मोनाना शीविकेति वृहस्ति ॥
पञ्जितिहित सर्वं व्योतिष्ठोमे गमिष्यति ।
स्त्रिया अजमामेन सच फलात्र हित्यते ॥

यदो वेदस्य कर्त्तारो मपक्ष्युर्लिप्याखरा ।
बक्षरोगुर्क्षरोवादि पश्यतानां पश्य अूपम् ॥

If you object "how should men of experienced wisdom engage in the Agnihotra and other sacrifices" your objection cannot be accepted as any proof to the contrary since the Agnihotra, &c. are only useful as means of livelihood for the Veda is tainted by the three faults of untruth self-contradiction and tautology then again the impostors who call them selves Vedic Pandits are mutually destructive as the authority of the Jñānakāṇḍa is overthrown by those who maintain that of the Karma kāṇḍa and vice versa and lastly, the three Vedas themselves are only the incoherent rhapsodies of knaves and to this effect runs the popular saying Bhishaspati says that the (performance of) Agnihotra the three Vedas, the three staves, and smearing oneself with ashes are but means of livelihood for those who have neither sense nor manliness ¹

If a beast, slain in the *jyotiṣṭoma* sacrifice goes to heaven why then, does not the sacrificer kill his own father? ²

The three authors of the Veda were buffoons, knaves, and spirits of darkness Jarphari, turphari &c. these are the well known rhapsodies of the Pandita. ³

The Ārhata system has the following criticism with regard to the Vedas

अनादेरागमस्याचो म च धर्मश आदिमाणा ।
ऋषिमेष्य ऋस्त्रिय स चर्यं प्रतिपादते ।

And a non-eternal omniscient being cannot be the subject of an eternal Veda then how can he be expounded by a spurious and a false Veda? ⁴

Cf. also There was neither the Sāma veda, nor the Yajur veda, nor the Rg veda, nor was any work done by man. ⁵

The earlier anti Vedic scepticism together with the doctrines of the Buddhist, the Cārvāka, and the Ārhata systems must have created in

¹ *Sarva-darśan*, *Yajurveda*, Bib. Ind. ed., p. 8.
For this passage I have adopted Cowell's
transl. lit. with some modifications.

² *Lec. cit.*
Op. cit., p. 8.
³ *Mahābhārata Parshwanarayana*, 11224

⁴ *Op. cit.* p. 6.

course of time, a considerable amount of opposition to the teachings of the Vedas. It was therefore necessary for the followers of the Vedas to answer the objections of their opponents and to re-establish their position. Hence Jaimini was compelled to devote almost the whole of the first *adhyāya* of the *Pūrva-Mīmāṃsā* to the examination and refutation of such objections. The substance of Kautsa's criticism, together with the subject-matter of Yāskā's rejoinder is amplified with numerous additions in the first chapter of the PM. The controversy, however, is too long to be quoted here. Kumārila Bhatta, the commentator on the PM was another expounder of Vedic doctrines, and after him the task devolved on the great Śankarācārya, who by his eloquence, vast learning, profound philosophy, and great powers of debate rebuilt the shattered supremacy of the Vedic religion, and extirpated Buddhism¹ and other non-Vedic systems from the land of their birth. But adverse critics of the Veda, even after the great Śankarācārya, have not been altogether unknown in India. For instance, Nānaka, the founder of the Sikh religion, may be mentioned as a notable teacher who laid great emphasis on saintliness, and discarded the Vedas as mere mythical records. He said

*Santa kū mahimā veda na jāne
Cāron veda kahāni*

‘The greatness of a saint is not known to the Veda, all the four Vedas are merely (books of) stories’

Hence we find that Śāyanācārya again revert to the same discussion in the introduction of his commentary on the Rg-veda. The number of arguments for and against is still further increased. A brief summary of the controversy is subjoined.

Criticism

‘The *prīmā facie* view is that there is no such thing as the Veda, how can there be a part of it, as the Rg-veda? It is not possible to admit the existence of the Veda, for it is not capable of definition or proof’²

(1) If the Veda is defined as being the last of three kinds of proofs, perception, inference, and evidence, the definition will be too wide, for it will include the Smṛtis as well.

(2) If the Veda is defined as an instrument of apprehending transcendental things, the definition will again suffer from the same defect.

¹ However, the final blow was dealt by the Mohammedan invaders, who destroyed the Buddhist monasteries in the Northern part of India.

² See Max Müller's edition² of the RV with

the commentary of Śāyanācārya, vol 1, pp 2-3. The Sanskrit text of the introductory part of Śāyanā's commentary, together with an English translation, is given by Peterson in his *Handbook to the Study of the Rgveda*, Part I.

(3) The qualifying expression being not the product of human authors, will not improve the definition, for the Vedas are the works of human authors, though they may be super men.

(4) If you say that by human authors you mean men having a corporeal frame we will draw your attention to the *puruṣa-sūkta*

(5) If you say that by corporeal frame you mean a body which is the result of the actions of a previous life we will point out that Agni Vāyu, and Āditya, the authors of the Vedas were endowed with bodies which were the result of actions of a previous life.

(6) If the Veda is defined as a collection of words (*sabda r̥̄shih*) consisting of the *mantra* and the *Brahmana* it does not hold good for up till now it has not been settled what is *mantra* and what is *Brahmana*.

(7) Nor is there any proof of the existence of the Veda. The scriptural quotations in support of your contention are useless, as they are cited from the Vedas themselves, and nothing can be proved by its own evidence. No man, however clever can mount his own shoulders.

(8) If you say that the consensus of public opinion is in favour of the Vedas, we will reply that the whole world can be deluded for instance the people believe in a blue sky yet there is no such thing as sky nor has its blue colour any reality.

Sāyana's rejoinder

(1) The definition of the Veda as a collection of words, consisting of the *mantra* and the *Brahmana* is faultless therefore Apastamba has said The Veda is the name given to the *mantra* and the *Brahmana*

(2) It is true that things like a jar or a piece of cloth, &c. are not self luminous, but it does not follow from this that the sun, and the stars &c., too have no such character. Granting that it is impossible for a man to mount his own shoulders, nevertheless the Vedas have the power to illuminate themselves as well as other things.

(3) You have to recognize the various kinds of proofs, including evidence. And the evidence of the Smṛtis, and of tradition cannot but be admitted as proof of the existence of the Veda. Hence the Vedas cannot be overthrown by any of the infidels like the followers of Cārvāka.

Further criticism

(1) Admitting that there exists a thing called the Veda, it is not worth a commentary for the Veda is of no authority (*na hi Vedaḥ pramāṇam*)

(2) Some define authority as an instrument of sound experience others as a means of acquiring knowledge, not known before. Neither of these is to be found in the Veda.

Then follows an amplified statement of Kautsa's criticism. Sāyana's reply gives the substance of Yāska's rejoinder with additions and modifications, to which is added a long quotation from the first chapter of the *pūrvā-Mīmāṃsā*, reference to which has already been made.

It would be superfluous to collect the pre-Vedic passages. The Vedas are the foundation of the whole of Sanskrit literature. But the triumph of the Vedic school is apparent from this fact alone that all the anti-Vedic systems have either perished, or been driven into exile, or been reduced to insignificance. Thus the pre-Buddhistic anti-Vedic scepticism can now be traced in a few isolated passages only. Buddhism, once the state religion of the Mauryan Empire at its zenith under Aśoka,—the then greatest Empire in the world has been banished from its native land. The Cārvāka and the Ārhata systems have been reduced to insignificance. Their followers are few and far between, and their influence on Indian thought and religion is so small that for all practical purposes it can be safely ignored.

Alu, illa, ulla, ala, vanta, and inta are substituted for *-matup*, the affix signifying possession , as ईचालू (ईषोवान्) लिहालू (निश्चावान्) ; विआरिलो (विकारवान्) ; धणालो (धनवान्) ; इत्यादि ।

यथादर्थनमेते प्रयोक्ताव्या न सर्वे सर्वंन ।

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors.

इस्तोल्ला वपरे प्राप्तः शैषिकेषु प्रयुंजते others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *saishika* (see pan. iv 2, 92 or siddhanta-kaumudi taddhita sesha-prakaranam) as पुरिसं (पौरस्यं-पुरो-भवं) ; अपुल्लं (आत्मीयं) ;

॥ वतेष्वः ॥ ११ ।

वतेः आने व्य इत्यादेषो भवति ।

bb is substitutes for the affix *vati*, as मञ्ज्व (मञ्जुवत्) ।

स्वार्थ प्रत्ययाः (१) ।

OR

The affixes which do not affect the sense of the words.

संज्ञातशब्दः.	प्रत्ययाः	प्राकृतरूपाणि ;
नव	स्त्र	नवसो ;
एक	स्त्र	एकसो
		एक्सो

१ अन येयः अव्देयो ये प्रत्यया लिखिता स्तेभ्येव ते भवन्ति नान्येयः । Observe that no other words except those written above can take the affixes standing against them

संक्षिप्तमध्या।	प्रत्यया।	मान्त्रिकाणि ,
अपरि (अध्यान)	त्	अवरिको।
भू	{ भया उभया	{ भुमध्या, भमध्या।
श्वैस्	ठिअम्	षणिअम्
भमाक्	{ ठिअम् उअम्	{ मणिअम्, मणअम्
भिअ	ठालिअ	मिमालिअम्
दीर्घ	र्	दीर्घ
विद्युत्	स्	विज्ञुता।
पत्र	स्	पत्तलं
पीत	स्	{ पीतहं, पीतल
चंध	स्	चंधलो
थम	स्	जमर्ह

स्वार्थेक प्रायः स्वार्थेव सर्वे भवन्ति भवन्ति । Every word can take the affix *nearthā* after it without being affected in its sense (१)

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सर्वे भवन्ति प्रायः व्याकरणेकैकाख्यापि पदविशेषस्तोत्पन्नि साधक कार्य विशेष सिद्धार्थम् सूचकितेषो विघते तात्रम् उपायाद्य सर्वाधिक

१। भावभावार्थे भित्तिसे के परे शीर्षो वा चारा। In the magadhi dialect when the affix *nearthā* joins to a word the final short vowel of it becomes optionally long, as पत्तले, पत्तले (पत्ता)।

तथा केवलं यन्य-गौरकं जातम् । वयन्तु तदोष परिहारार्थमनाकारा-
दिकामेण तत्त्वदानां संख्यात—स्वरपं प्रदर्श्य तदभे प्राकृतं रूपं दर्शयामो
येन सौजन्यादिष्टसिद्धि र्भवेत् ।

The Prakrita grammarians have enlarged the bulk of their work by framing *sūtras* which explain particular words only. We do not find necessity of retaining these special *sūtras* when a list of such sanskrit words together with their prakrita forms can as well serve the purpose.

An alphabetical list of these sanskrit words with their special prakrita forms is appended below

संख्यातं	प्राकृतं	संख्यातं	प्राकृतं
अकाञ्चं	अत्यक्षं	अन्नस्वारी	अंतेआरी
अभिः	अभिगी, अगणी	अन्योऽन्यं	अस्यं, असुसं
अंकोठः	अंकोसो	अपस्मारः	अप्स्मालो
अङ्गारः	इंगलो, (१) अंगालो	अहिवस्त्	
अचलपुरं	अलचपुरं	अहिमाय्	अहिमाय्
अतधी	अलसी	अभिमन्युः	अहिमन्युः
अतिसुताकां	{ अणिसुताकं, अणितंताकं, अदितंताकं	अधस्कारः	एकारो
अधः	हेकं	अधि	ऐ
अन्तःपुरं	अंतेपुरं, (२) अंतेजरं	त्रैस्यं	रसं, त्रैस्यं
		अद्वृः	अद्वृदं, अद्वृं

१। शौरसेन्यां धंगार भव्यस्य घगारो इति रूपं भवति ।

२। शौरसेन्यां “अनापर” स्य अदेहर इति रूपं भवति ।

संख्या	माध्यम	संख्या	माध्यम
अर्द्ध	अर्द्धी, अर्द्धे	आरम्भ	आठन्ते, आरक्षु
अर्द्धम्	{ अर्द्धतो, अर्द्धतो, अर्द्धितो	आर्द्र	उसे, <u>भास्तु</u> , <u>चूस्ते</u> , अद्वं
अर्थात्	आठा, अलाठा	आर्द्रधति	उसेहु, ओढेहु
अवट	अडी, अवडो	आर्थ	आदृतिओ, अज्ञो
अवहत	अवहठ, (आये)	आसान	आपालो
अद्याद्य	अद्याद्य	आसी	{ उसी, (अपी) आसी (सखो)
असुरा	अगाडी	आपामाण	{ आपामाणो आपामाणो
अस्ति	अहु	आशी	आसीया
अस्ती	आपसो	अप्पेरे,	
आगत	आओ, आअओ	अप्परिच्छ,	
आधार्य	आदृतिओ, आअरितो	अप्परिच्छ,	
आतीष	अवझा आओझा	अप्पर्पर,	
आत्मा	अपपा अझा	अप्परिच्छ,	
आत्मीय	अप्पप (१)	अप्परीच	
आदृत	आठिओ	आधिष्ठ	आधिक, आधिक्षु
आपीठा	{ आपेखो, आमेखो, आवेखो	आधार-	अधारो, ओधारो
आध	अस्त	आषत	आधर्य, (आये)
		इसु	अप्पू, इक्सू
		इत्तु	अगुच्छ, इगुच्छ

१। श्रीरामो आत्मीय गम्भक अग्नेय किति वर्ण मनति :

संख्यातं	प्राप्ततं	संख्यातं	प्राप्ततं
इदानीम्	एलिं	कृतुः	रिजि, उजा, उद्गु
इदुशः	एताहं	अद्धिः	रिड्डी, रिक्षी, इड्डी
ईषत्	इआणि (१)	कृतां	रिणं, अणं
ईषत्पक्षा	एरिमो (२)	कृधमः	रिष्ठो, उष्ठो
उच्चस्	उच्चशं	कृषिः	रिसी, इसी
उत्तरः	उक्तोरो, उक्तरो	एकादश	एत्तारह
उत्सवः	उत्स्तवो, उत्सवो	एकादा	एकासि, एकासिशं,
उत्साहः	उत्थारो, उत्थाहो		एवाईशा,
उत्सुकः	उत्सुको		एगच्छा
उद्दुम्बरो	उम्बरो, उड्म्बरो	एतावत्	इत्तिशं
उद्गुखलं	ओखलं (४)	ऐरावतः	एरावणो
उलूखलं	उलूखलं	ओपधं	ओसुदं, अधुदं
उर्क्कृथः	उव्वीठं, उव्वूठं	काकुदं	काजहं, काकुधं
उपरि	उवरि (५) अवरि	काएङ्गधनं	काएङ्गशं
उभयं	अवहं, उवेहं, उभयं	कातमः	काह्वे
उज्जी	उसं, उद्गुं	कतिपयं	कद्रवाहं, कदूशवं
उत्तरः	रिक्षो, रिक्षेषो	कादनं	काटणं, काअणं
उत्तुः	रिष्टू, उम्नू	कादन्पः	कलाम्बो, कञ्चन्पो

१। शौरसेन्या इदानीमो “दाणि” इति रूप भवति ।

२। शौरसेन्या इदधस्य “इदिधं” इति रूप भवति ।

३। धमाधस्तिसेपत्-धन्दस्य “कूर” आदेशो भवति ; धन्यन ईषत्पक्ष ।

४। शौरसेन्या उत्सुकस्य “उज-हले” इति रूप । ५। शौरसेन्या “उञ्जरि” ।

संज्ञात	प्राणत	संज्ञात	प्राणत
कादर्थितं	कवठिष्ठ	✓ किरोत	{ चिखाओ (पुणिने), किराओ (कामरूपे) (४)
✓ कादर्थं	कुर्लु-काचख		
कादधो {	केली काअभो , करधी (चढुने)	किरि	किछी
कान्द्रिका	कायठिष्ठा	✓ किसक्षय	किसर्ह, किसलर्ह
✓ कान्दुकी	गैदुच	✓ किंच	किंसिध ✓
कावत्वं	कमधो, (१) काचधो	✓ कोदृश	केरियो (५)
कावत्र	कायवीरो	कीषक	खीतधो
करेल्	कप्पेल् (२)		कोउदण, ✓
कर्शिकार्	कछेरो, कायिचारो	✓ कुदृशं	काउदह,
✓ कर्पेर्	स्वपपरं		कोइह,
कासुका	काउधो		कुधृशं ✓
कार्पीपण	कादावधो, कादावधो	कुम	कुम्बो, कुम (पुणे)
काचावध	{ कालाख, कासाख (३)	कुम्भी {	कोडप्पी (१), कोइधो,
कामीरे	कागारो		कोइची
कासित	खासिच	कुपेर	कोपुपरे
✓ किम्भक	{ कंचुच, केचुच, किचुच, किचुच	किता ✓	किची ✓ कुम्ता
		कुर्ता	किस, कुसं

१। भोरेल्ला "करेल" शब्दमन रूप परिवर्तन मवति ।

२। भोरेल्ला "करेल" शब्दमन रूप-परिवर्तन मवति ।

३। ४। भोरेल्ला "कालाख" किरोत" शब्दीने विदेशनियमानुष्ठित मवति ।

५। भोरेल्ला "कीहर" शब्द बीदिष्ठ "इति रूप मवति ।

६। भोरेल्ला "कुधृशी" शब्दमन इतिष्ठव मवति ।

संख्यातं	प्राकृतातं	संख्यातं	प्राकृतातं
✓ कृष्णः	{ कर्षिणो, कुभिणो (वर्णी), कल्लो (विष्णो)	१ गङ्गदं	१ गङ्गरं
कृत्तुं	कर्षिणं	२ गृत्सः	गङ्गो ग्रम्भः
कृत्तुं	किलित्तं	३ गर्द्धमः	गङ्गहेता, गङ्गदेवा
कैसरं	किर्षरं, कैसरं	४ गर्भितं	गव्यमित्तं
कैटमः	कैट्वी	५ गवथः	गैत्तचो
कौचेथकं	{ कुच्चे अञ्चं, कौच्चे अञ्चं	६ याद्यं	६ गाद्यं
✓ चण्णः	{ छण्णो (उत्सवे), खण्णो (धनये)	७ गुडुची	गलोद्दी
चमा	{ छमा (धृथिव्यां), खमा (क्षान्तौ)	८ गृहं	गृहं
चित्तं	छूङं, खित्तं	९ गृहपतिः	गृहवद्दी
चुत्	चीञ्चं, छीञ्चं	१० गोदावरी	गोला, गोआवरी
चुधा	छुङ्शा	११ गौः (पुं)	गोणो, गञ्चो ;
चुप्तं	चिक्षं, छुत्तं	१२ गौः (स्त्री)	गावो, गुञ्चो
चेटकः	खेड्चो	१३ गौरवं	गारवं, गुरुवं (१)
च्छा	छमा, खमा	१४ चतुर्गुणः	चोणो, चउणो
च्छितः	खसिञ्चो, खक्षुञ्चो	१५ चतुर्धीः	चोक्को, चउड्को
च्छितं	खुड्जिञ्चं, खुड्जिन्चं	१६ चतुर्धीं	च्पौड्डी, चपड्डी
च्छाटः	खक्षीडो	१७ चतुर्दशीं	चोद्दह, चउद्दह
		१८ चतुर्दशी,	चोद्धधी, चउद्दधी
		१९ चतुर्दशीं	चोद्दारं, चउद्दारं

१। श्रीसेन्यां “गौरव” स्य “गोरव” “गुरुव” इति रूप स्थ;

संक्षिप्त	प्राप्ति	महत्व	मानना
चलरे	चलर	ज्ञा	जीवा
चपेट	चपिको, चपिछो	तार	टगर
चपेटा	चपिडा, चपेटा	तम	मविश्च, तम् । ✓
✓चन्द्रिका	✓चदिमा (१)	माप	मम ।
चानुपां	चाउडा	ताम्, मं	तमोल
चिकु	चिक्को	ताप्ता	ता, ताव (२)
✓चिक्क	चिक्क्य चिक्क	{	मिचिच्च
चैत्य	चैत्य	तिचित्ति	तिचित्ति
चौर्य	चौरिच्च	{	तिचिच्चो । ✓ ०१
✓चाग	चालो । ✓	तिच्चक्	तिचित्ता (चाप्ते)
✓चाप्ते	चाप्तो । ✓	{	मिचाप्त, मिच्च
✓चाप्ता	{ चाप्ता (चत्ताप्ते), चाप्ता, चोप्ते चाप्ता (कामी)	तोप्ता	तेह, दृह, तित्य
✓चाप्त	चाप्तम् चाप्त	पुष्ट-	पुष्ट, पुष्ट । ✓
चहिक	चहिको	त्रूप्त	तोर्ण, दूष
✓चटिक	चटिको, चटिको	त्रुप्तिः	तोली । ✓
✓जाम	जामण, जामो	दूर्व	पुव्वो
✓जिक्को	जीक्का, जिक्का	धम्र	टमरो
✓जीवी	जुष, जिष	पदोदये	तेह ।
✓जीव	जीओ, जूओ	पदोद्यिगति	तेवोम । ✓
✓जीविते	जीच, जीविच	पदधिक्षम्	तेजोम् । ✓

१। श्रोत्सेवा चन्द्रिकापादः "चरिता" इति तथा "चिक्क" चाचिच्च च इति एव भवति

२। तामच्च श्रोत्सेवा दाव इति एव भवति। चप्पम् गेतु गच्छ ताम, तात तार्हि तेजुस्, इति चप्पादि भवति।

संख्यातं	प्राकृतं	संख्यातं	प्राकृतं
चिंशत्	तीसा	दुकुलं	दुअल्लं, दुजालं,
निचलारिशत्	तेअलीसा	दुर्गादेवी	दुग्नावी, दुग्नाप्तवी
निपञ्चाशत्	तेवणा	दुर्भगः	दुष्वो, दुहश्चो
दंद्रा	दाना	दुकृतं	दुक्षं, (आर्ष)
दग्धं	उड्हं, दड्हं	दुहिता	धुआ, दुहिआ
दण्डः	डंडो, दंडो	दृभः	दरिशो
दत्तं	दिख्णं	देवरः	दिअरो, देअरो
दनुजवधः	दणुवओ, दनुओ	देवकुलं	देवउलं, देवउलं
दम्भः	उम्भो, दम्भो	दैवं	देवं, ददृष्यं (२)
दरः	उरो (भय), दरो (अल्पे)	दोहदः	डोहलो, दोहलो
दृश्	दृस, दृह	दोलः	डोलो, दोलो
दशनं	उसनं, दस्तुं	दादृश्	वारह
दशमुखः	ददमुहो, दसमुहो (१)	दृशं	देरं, दुआरं, द
दृष्टः	उहो, दक्षो, दहो	दृश्नि	दारं, दुवारं, व
दक्षिणः	दाहिणो, दक्षिणो	धनुष्	वारं
दाह.	डाहो, दाहो, दाधो	दृश्नि	धणुहो, धणू
दिवसः	दिवहो, दिवसो	दृश्नि	धार्द्धं, धारो
दीर्घः	दिग्धो दीहो	धिक्	धिद्
दुःखं	दुहं, दुक्खं		

१। श्रीसेन्या सज्जाया दशमव्यीथ “श” कारस्य छकारो न भवति ; थथा दश-
मुहो (दावणः) ।

२। श्रीसेन्या “देव” मन्त्रस्य केवलं “देव्य” इति रूपं भवति ।

धंजत	प्राप्त	संख्या	प्राप्त
धिगमु	धिरमु	निशीथ	पिचोडो, पिचोहो
धूर्य	धोरिओ	निधिधि	पिच्छो <i>ग्रन्थ</i>
धृति	दिचो, धिर्दि	निवाष	छुमलो, पिच्छो
धृष्ट	धिङ्गो, धङ्गो	निवाष	पिच्छो
धृष्टुष्ट	धृष्टुष्टयो (१)	भीवेष	खीचम
धैर्य	धीरुं, धिज्ञ	भीरुं	ऐरुं, ऐरु, पीरु
धज	भज्ञो, धज्ञो	भीप	भीमो एवीवो
धिनि	धुनी —	भीवि	भीमी, खीवी
धसा	धमिमो, धमुमो	नुपुर	णेचरं पितर णुधर
धमस्कार	एमोकारो	नवायिक	पिचाइमो
धवफलिका	घोडिलिका	मी	आवा
ध्वुमालिका	घोमालिका	पक्	पिक्, प्रक् <i>ग्रन्थ</i>
धार्मिका	ऐरुद्धो	परम	परम
धापित	हापित्तो, मापित्तो	पस्तुम्	पस्तुम्
निकप	पिच्मो	पस्तपधिष्ठाते	पचावसा, पस्तपसा
निम	सिम्बो, पिस्मो	पस्तामत्	पस्तामा
निष्कर्म	चम्मानो, भिक्कानो	पताका	पताका
निष्ठ	पिक्केहनं	पतम	पद्म
निवृत्त	{ पिच्छो, पिच्छस, पिच्छां	पदामि	पादको, पाचार्द
		पश्च	पोर्फे, पठम, पश्च
		पत्तम	पत्तमो

१। श्रीरमेन्द्र "पुरुषम् रक्षम् नहुन्तो" इति रूपः।

संख्यातं	प्राकृतं	संख्यातं	प्राकृतं
पन्था	पहो	पापाणः	पाहाणो, (२) पाचाणो
परस्तं	परोपूरं (१)	पिठः	पिहङ्गो, पिठङ्गो
परकीयं	{ पारकं, पारिकं; पारकेरं, पारकेरं	पितृस्खसा	पितृस्त्रिआ, पितृच्छा
परिखा	फलिहा	पीठं	पेठं, पीठं
परिधः	फलिहो	पीतं	पीत्रं
पश्चः	फलपो	पीतलं	पीवलं, पीत्रलं ✓
पद्मः	वदो	पीधूषं	पेतुषं
पर्व्यन्तः	पेरंतो, पञ्चन्तो	पुञ्चागः	पुणाभो
पर्व्यस्त	पञ्चटं, पञ्चत्ये	पुरुषः	पुरिषो (३)
पर्व्याणं	पञ्चाणं, पडाधणं	पूगफलं	पोपूपलं
पलितं	पलिअं, पलिलं	पूगफली	पोपूपली
पत्त्यकः	पञ्चको, पलिअंको	पूत्रः	पोरो
पादपतनं	पाश्चवङ्गणं, पावङ्गणं	पूरणं	पोणं ✓
पादधीं	पावीडं, पाश्वीडं	पूच्ची	पुरिमं, पच्चं (२)
पान्थः	पुहिहो	पृथक्	पिधं, पिहं,
पापद्विः	पारद्वी		पुधं, पुहं
पारावतः	पारध्नो, पारुवध्नो	पृथिवी	पुहइ, पुढवी
पारिभद्रः	फालिहदो		पुहवी,

१। अपमु शे “अवरोध” इति रूपं भवति ।

२। श्रीरसेन्या “पापाण” भव्यस्य “पाहाण” इति रूपं भवति ।

३। श्रीरसेन्या “पुष्प” स्य “पुरुषो” तथा पूर्वस्य “पुरुष” इति रूपं भवति ।

संख्या	मानकूल	संख्या	मानकूल
पैष्टपाति	पिष्टपार्द	मावारका	पावारचो, पारचो
✓पीरुष	पउरिसु ✓	मुच्च	पमकुचो
मकोइो	पवडो, पश्चो (१)	✓पत्तीवडु	वडुप्पो ✓
मतिशा	पट्टिशा ✓	✓भाष्पव्यी	वप्पेर
मतिशुत्	पस्तुशा		वम्भेर
मतिधान	पद्धीण		धप्परिश ✓
✓मतीयं	पद्ध च ✓	✓भगिणी	वडुणी, मुडुप्पी
मथुप	पचुहो, पचुभो	भरता	भराशे
✓मथम	पुकुल, पदुम् पठम्	भय्यं	भविच्छं
✓मभत्	वङ्गच्च ✓	भवान्	भवलो
मवामी	पावाम	भस्स	भस्स, भप्प
✓मव्वाम	पञ्च, पुउम	भागिणी	भामिणी
प्रश्चित्ति	पम्हित्ति, पम्हित्तिं	भागन	भाच्छ भाण्ड (३)
✓माकार	पाठो, पाचारो	भाव्याँ	भारिशा
माभूतं	पाज्ज	भिन्दिपाख	भिण्डिवासो (४)
माय	पाशो (१)	भीम	भिएफो (५)
माव॑य	पांगुरणं,	✓भेर	भेडो ✓
	पाउरण,	भैधाजोव	भिकुखाजीओ
	पाव॒यं	भमर	भमरो, भसलो ✓

१। शोरसेवा "प्रकीढ" मध्य "पचोहो" इति रूप समाप्ति ।

२। अपम् रि "प्राया ग्रन्थम् 'प्रायी प्रार' माइम "माविय" इत्यादि रूपादि समाप्ति ।

३। ४। ५। शोरसेवा "भाजन क्ष क्षेवत्ते "भाच्छ" इति भिण्डिपाखस्य भिण्डिवासो" भिण्डिवासी इति रूप इत्यं तथा "भीम" क्ष भिएफो इति रूप समाप्ति ।

संख्यातं	प्राकृतं	संख्यातं	प्राकृतं
सुकुटिः	मिउडी ✓	मार्मारः	{ मञ्जरो, खञ्जरो,
सुलता,	भूषदा		सञ्चारो
सधवान्	भधोणो	भिरा	भेरा
सदकालः	भञगालो	सुनां	सुकं, सुतां ✓
सध्यमः	सज्जिमो	सुषलं	सूषलं, सुषलं
सध्याकः	सज्जालो, सज्जालो	मूर्खः	सुरखो, सुक्खो ✓
सधूकं	मङ्गञ्चं, मङ्गञ्चं	मूर्दा	सुउडा, मङ्डा
भनोहरं	भणोहरं, मणहरं	मूर्णं	✓ भोल्लं
मन्मथः	वस्मिहो	मूर्धिकाः	सुधओ
भन्युः	मस्तु, मस्तु		{ मिञ्चको,
मधूखः	भोइहो, मधुइहो	मृगाकः	मञ्चको
मधूरः	भोरो, भउरो, मधुरो	मृतकं	मडञ्चं
मरकातं	मरगञ्चं	मृत्तिका	✓ मटिआ
मद्दितं	सुम्हिञ्चं	मृत्युः	✓ मित्यू, मच्यू
मस्तिष्ठं	मद्दलं, मलिष्ठं	मृदङ्गः	मिञ्चंगो, सु त्रंगो
मस्तणं	मस्तिष्ठं, मस्तणं	मृदुकः	{ माउञ्चं, मञ्चञ्च
महान्	महन्तो (१)		माउकं
महाराजः	मरहडं	मृदुलः	{ माउत्ताणं मडताणं,
माकान्दः	मञ्चन्दो		माउकं
मातृस्थितो	{ भाउसिआ, भाउच्छा	मृषा	मुखा, मूखा, नेषा ;
माधुर्यी	मञ्जरिञ्चं	मृषावाक्	मुसावाआ
		मैथिः	मेढी

१। शौरसेन्या “महान्” इत्यस्य “महन्तो” इति श्रूप भवति ।

मान्यता	मान्यता	मान्यता	प्रारंभ
✓ यथा	✓ नहा (१)	✓ सलाट	पहाल, पिठाल, पुण्याड
✓ व्यभुना	✓ अउणा	✓ खवेण	नोण, खवेण
✓ वहि	✓ खडी (१)	खाइल	खाइलो, खाइलो (५)
✓ यावत् जिजिच्छ, (६) जा, जाव	सामूल	णागलो, (६) सामूलो	
✓ शुधिति ✓ रक्त	{ अङ्गिक्षी, जिजिश्वि (४) रूप, रक्त	लास्तुल	पाँडुलो, लागूलो (७)
✓ रक्ष	✓ रक्ष	वज्र	वहर, वज्र
✓ रक्ष	✓ रक्ष	वष्ट	बुछ, वष्ट
राजकीय	{ राज्य राजकेर रायका	वदर	वोर (८)
✓ राजकुर्स	राजल, प्राकृतक	वदरी	वोरी
✓ राखि	राहि, राही	वनिता	विश्वा, मुणिदा
राख	भुझो, लुगणो	वर्यी	वर्षि
✓ रुदित	✓ रुस	वस्ती	वेस्ती, वस्ती
✓ रुधुक्त	धरुव, लक्ष्य	वस्ति	वस्ती
राजावति	धर्मालुइपी	वचिम्	वार्हि, वाहिर
		वात्तल	वात्तलो

१। यथा मन्दिर मोरेन्या "जाला" तथा अपव द्ये जोम, विह, किव इति एषादि ।

२। "वहि" मन्दिर मोरेन्या "वही" इति॒प॑ ।

३। "यावत्" मन्दिरापव मे लेवडुर्च लेगुली जास जार्हि इति एषादि ।

४। "शुधितिर्यापीरेन्या 'जिजिक्षी' इति॒प॑ ।

५। ६। ७। मोरेन्या 'कावल आ लेवह खाइल आ "संवल" तथा
कालूल" आ लेवह" इति॒प॑ एष भवति ।

८। मोरेन्या 'वहर" आ 'वोर इति॒प॑ एष भवति ।

संख्यातं	प्राक्षतं	संख्यातं	प्राक्षतं
✓ वाराणसी	वाणारसी	दृष्टिः	वुड्ठी
वाष्पः	{ वाहो (अधनिः) वाप्पो (धुक्से)	दृष्टां	वेण्टं, वोण्टं, विण्टं
विंश्तिः	वीसा	दृष्टिकाः	वुंदारओ
विचकिसं	वेदूसं, विअदूसं	दृष्टिकाः	{ विंश्तुओ, विंचुओ,
विच्छृङ्खिः	विच्छृङ्खो		{ विंयुओ, विंचिओ
वितर्ष्णिः	विअड्डो	दृष्टमः	उसहो, वसहो
विदग्धः	विन्नर्ड्डो	दृष्टं	विष्टं, वुष्टं
विभीतकः	वहेऽन्नजो	दृष्टिः	विद्धी, वुद्धी
विअभ्मः	वीसंभो	दृष्टतरं	वहशरं
विश्वकृ	वीसुं	दृष्टस्थितिः	{ विष्पृफृद्दि (२) वुष्पृफृद्दि,
विश्वस्तुः	वीसत्यो		{ वहपृफृद्दि, वहस्त्वृद्दि भवपृफृद्दि, भवस्त्वृद्दि
विषमः	विसठो, विसमो		विष्टस्त्वृद्दि, वुष्टस्त्वृद्दि
विसंष्टुलं	विसंकुल	वेणुः	वेणू
विहीनः	विल्लणो, विहीणो	वेतसः	वेडिसो (३)
विकलः	भिभलो, विमलो, विहलो	वेदना	विअणा, वेअणा
✓ वीर्थी	✓ वीरिञ्च	वेदूथः	वेएलिञ्च
दृष्टः	✓ रुक्खो, वञ्जो (१)		
दृत्तः	वट्ट		
दृष्टः	✓ वुड्ठो		

१। शौरसेन्या “ दृष्ट ” स्वरूप “ एक्ष ” इत्येव ।

२। ह। शौरसेन्या “ दृष्टस्ते ” “ विष्पृपद् ” इत्येक ५५ भवति “ वेतस ” स्वरूप “ वेडस ” इति ।

प्राकृत नामालोग

संख्या	माणस	संख्या	माणस
✓ व्याकरण	वार्ष, प्राप्तिसं-	व्युद्धाल	सकल ✓
व्याप्ति	वावडो	शौदीयी	सोहिय
व्युत्सर्व	विवृत्सर्वार्थ	शौर्यी	सोरिय
व्युत्सर्वार्थ	विविर्युष्टि	श्या	सा, साणो
/ अकट	सच्च च	उमामें	{ समाणं सोआण धुआण
शक्ता	सक्तो, सत्तो	ग्रथु	सम्मू
शनिश्वर	सणिश्वरो	ग्रामाक	सामाको
✓ शमी	✓ छमी	ग्राधा	सलाधा
शवर	समरो	घेम	सेलिफो, सेमियो
✓ शाव	✓ छावो (१)	घण्मुख	क्षमुहो
शावेक	सुवचो	घठ	छढो
✓ शाँडी	मार्ग ✓	घठो	छढो
✓ शिद्धिल	सिद्धिल, सुद्धिल	मटा	सदा
शिरोवेदना	{ शिरोवेद्यापा, सिरविद्यापा	सप्तति	सप्तरो
शीकर	{ शीमरो, शीदरो, शीशरो (१)	सप्तदय	सप्तरह
✓ श्वलि	सिप्पो ✓	सप्तपर्य	क्षजित्येष्वो, क्षेत्रविष्यो
✓ श्वल	स्त्रो, सुक्ष	सुवर्ध	अम्, समत्यो
श्वर्वं	सिंग, सगं	समद्द	समझो
		समस्तो	समन

१। १। श्रीरमेया शाव सुवावो इति तथा "शीवर" च शीवर
इति रूपं मत्ति ।

संख्यातं	प्राणीतं	संख्यातं	प्राणीतं
सरोरुहं	सरुहं, सरोरुहं	स्त्र्यः	स्त्रिभ्री
सर्वाङ्गीण.	सर्वंगिश्चो	सोऽचासः	द्वचासो
✓ साही	✓ सकिर्खणो	सैन्धवं	सिंधवं
सातवाहनः	सालवाहनो	सैन्यं	सिण्यं सेणं
साध्वि	सम्माधि	सैकान्दः	खंदो, कंदो
✓ सामर्थ्यं	सामर्थ्यं, धूमर्थ्यं	साव्यः	ठड्ठो
साम्ना	सुण्हा	साम्बः	तंवो
✓ सिंहः	सीहो ✓	साम्भो (स्थुणायां) ; शुभो, ठंभो (निष्कले)	स्थुभो (स्थुणायां) ; शुभो, ठंभो (निष्कले)
सिंहदत्तः	सिंहदत्तो		
✓ सिंहराजः	सिंहराजो ✓		
✓ सिंहा	किरा ✓	सूबः	थवो, तवो
सुकुमारः	सोमालो,	सौनः	त्वेणो त्वूणो
	सुउमालो,	सौकः	छोक्षं, धोवं,
	सुकुमालो		घेवं, धोअं
सुष्टुप्तं	सकुडं (आर्षे)	स्त्राणं	ठीणं, थीणं, धिणं
✓ सुधा	कुहा	स्त्री	✓ दृत्यी, धी (१)
सुभगः	सुहशी,	स्त्रिरः	ओरो ✓
	सुहशो	स्थानं ✓	ठीणं थीणं ✓
	सुहवो	स्थानुः	खाणू (पृच्छान्ते) ; आणू (शिवे)
सुज्ञं	सुण्हं,	स्त्रूणा	ओणा, थूणा
	सण्हं,	स्त्रूलं ✓	थोरं, थूलं ✓
	सुहमं (आर्षे)		

संस्कृत	माधुर्य	संस्कृत	माधुर्य
खैर्यी	योरिच	इरीतकी	इरहर्दि,
अखिल्ध	{ सपिदू, सिपिदू, — पिदू —	इरिताख	{ इरिल्हारो इरिताखो
खुपा	धृण्डा, सूषा		इरहदी
येह ✓	संयेहो येहो	इरिदू	इरिदी
खुश ✓	खिदा ✓		इरहदा,
✓ अटिक्ष	फलिद ✓		इरहदा
सिटिक	सितिको फिटिको	इरिच्छ	इरिच्छो
✓ खोटक	खोडओ, फोडओ (२)	दीन	झणो, हीणो
आत् (किथा)	सिआ	उद्य	हिअ, हिअच (१)
स्त्र	सिवियो, सिमियो		{ बूदो, इदो,
इनूभान्	इनुभानो	इद	{ इनो (आर्वे)
हर	शीरो झरो		

शौरसेन्या विशेष नियमानुस्थान एवं।

The following is a list of the words the forms of which have some peculiarities in the sauraseni dialect.

सं	शौ	सं	शौ
अतिशीघ्र	अदिशीगृह	अन्यथा	अन्धा (३)
भुत्तिति	भुत्तिति, भुत्तिति	अन्यादृग	अथादिसो (४)

(१) शौरसेन्या अन्यथा अन्यथा इति कर्त्त मरति।

(२) पैषुचा इत्यथा इत्यथा इति कर्त्त मरति। शौरसेन्या इत्यथमिति।

(३) अपव ऐ अन्यथा अन्यथा अन्यथा इति कर्त्तव्यं मरति।

(४) अपव ऐ अन्यादृग अन्यादिसो अन्यपृसी इति कर्त्तव्यं।

सं	ओ	सं	ओ
✓ अपूर्वे	{ नवरूपं, अउपं ।	नावत्	तेजित्रं; दाव
अर्प्युका	अम्नन्ना	लदीयं	तवकोरकं
अवस्था	अवित्या	दुष्टित्का	दुष्टित्रा
असुखदीयं	अन्दकोरकं	निच्छिन्नाः	निच्छिदो
आश्वर्यं	नचरीनं ।	पितकाः	पितुको
इव	विअ	प्रगुणं	उम्मवं
इह	इध	भरतः	भरधो
उत्थितं	उत्थिदं	भर्ता	भद्रा
एतावत्	एतिअं	भर्तृदारिका	भडिदारित्रा
एव	ज्ञोव, खजेव	भदनिका	मदणिआ
कौरवः	कौरवो	भदीयं	भमकोरकं
घणः	घणः	मातकाः	मातुको
घारं	घारं	भूखं	भुखो
कथं	कधं	थथा	जधा (१)
खलु	करु	थावत्	जितिअं
गणिका	गणिन्ना	वदनं	वदणं
धर्थितं	{ गुहिदं, धर्थितं	दृष्टः	हृक्खो
चूतत्तिका	चूदत्तित्रा	सदृशं	सरिकूखं
तथा	तधा	सहस्र्य	सहस्रा
		सोदामिनो	सोदामिणी

(१) नृपतं श्व अथा अन्दस्य नेम, जिह, जिध, इति क्षयादि भवन्ति ।

माच्याधी वच्चमापकारिक्ति विशेषविधायिनी ।

The following Kārkā points out the peculiarities of the Prāchīva dialect

हीही भो परितोये आत् दीमान् दीष विभवे, ध्लेष, ज्ञेष
ज्ञिषा शब्दा एवार्थं समता सर्वा । यज्ञे बदु तरङ्गी दौ उभुष्माणे
पयोरे । इण, इम, इदं चोणि दूमनो इदमर्थके विदा विशिष्ट
विभोलौ प्रकारे पद्धिद तथा ,

अवि, भाविद्विर्वदं प्राप्योपाम्योपमा वज्ञ ।

अवश्यां विशेषनियमानुगा गदा ।

The following are the words which have special forms in the Abanti dialect :

बदुष चरिक

अवश्यां दृष्टते ते मे दधो मायस्ताव मर्ष, ते-तर्ष, मे-मर्ष ,

भाग्यो विशेषनियमानुगता ।

For the following words, special rules are laid down in the Māgadhi

आद्रै	ओल	मूसं	मचे, मदे
फोण	कोणिण	रम	रेणे
क्षत	कहे, कदे	पयस्त	पर्यस्तो
धीम	गिन्हो	वमति	वमधी
गतं	गजे, गदे	मुमुच्चा	मुग्का
तस्मात्	ता (१)	उटगाख	गिअखा, घोखासे

(१) गोरमेयामवि तस्मादित्यक्ष आ इति मनति ।

ही-विस्तयेच, तापेच, कुत्सार्थेच विदुर्बुधाः ; लेले, असे, ले
शब्दाच्च समुद्धाचेपदोभताः । भानार्थे मात्रिकं ख्यातं ; किञ्चातच्च
पिशातके ; गणनार्थां भता गणा ; पुरुषो पुलिशस्तथा ; हीभानहे
विस्तये स्तात् ; लुक् च क्षन्दोवशादिह ; नटोर्वडुव मिष्टनि ; इङ्कं
हृदये तथा ; अहस्त दृश्यतेऽनापि अहमर्थे हगे, हके ; सुप्रदर्थे पददन्द
तुप्यं तुच्छे च समतं ;

पैशाच्यां विशेष नियमानुगताः शब्दाः ।

Words for which special rules are laid down in the
País'áchi dialect

सं	पै	सं	पै
दृव	पिच	एहं	किंज्जं, ख॑रच्च
उच्छं	उसनं, उल्लं	पद्म	पद्मनं
कार्थी	कच्चं	पृथिवी	पुष्पुपी
		प्रथमं	पुष्पुमं

पैशाच्यां दुखाने तुभवति , in the pais'áchi, तु is substituted for दु as कुतुञ्चको ।

अपभ्रंशे विशेषनियमानुगताः शब्दाः

The following are the words under special rules in
the *Apabhransa*.

सं	अप	सं	अप
अङ्गतं	जङ्गरि	दिवा	दिवे
अन्यथा	अनु, त्रयच्छ ;	ध्रुवं	ध्रुवु

म	अप	म	अप
अन्यादृग्	{ अन्यादिभी, अवरादभी	मत	गवण
अपस्तुन्द	दद्वडो	नहि	नांचि
आपत्	आपद	परं	पर
ईदूक्	एह	पुनः	पुल
ईदूम्	अद्धो	धृथक् धृथक्	{ जुच्च, जाम माद, माओ,
उक्त	बुन्न	माय	{ मार्म, पायिन्द
कथ	केम, किह, किध	मा	मं
किल	किर	मनाङ्	मणाओ
कीदूक्	केच	यच्	जेयु, यन्तु
कोदृग्	कद्दभी	यथा	जेम, जिह, जिध
कुम्	फड, कह	यादृक्	जेह
कुच	खेल्यु	यादृग्	जद्दसो
कुक्क	घप्पतो	वर्त्म	विष
क्रीउक	कोडू	विषा	विणु
क्रीडा	खेडू	विषम्	विवर्
सत	तो	विष्व	वुष्व
सत्	तेत्यु, तस्तु	शीष्	विहित
सथा	सिम, सिह, सिध	संपत्	संवद्
सदा	सो	सम	समा
सादूक्	तेच	सह	सङ्क
तादृग्	तद्दभी		

पाञ्चांल्यां विशेष-नियमः ।

॥ रलोर्धत्ययः ॥

The only special rule in the *pānchali* is that *r* and *l* are optionally interchangeable.

टक्का भाषायां विशेष नियमः ।

॥ उद्गङ्खणं ॥

The only special rule in the Takkā dialect is that *u* is added to the end of nearly every word

आभीथां विशेष नियमः ।

Following are the special rules in the *A'bhīrī* dialect :

॥ कीचके कात्थाक्ता ॥

In the word *kichaka* the final *k* optionally assumes the form of *a* कीचचा, पक्ते जीचचो ।

॥ क्वचित् डर्थोर्लः ॥

In some words *l* is substituted for both *d* and *r*.

॥ न लोपोऽरण्ये ॥

In the word *aranya* the initial *a* is not elided.

॥ समासेऽड्लोपञ्च ॥

The medial vowels of the compound words are elided.

अव्ययं ॥

Indeclinable words.

तं	वाक्योपन्यासे	भासि,	} सत्त्वा आमन्त्रणे
आम	आमुपगमे	इसा,	
षष्ठि	वैपरीत्ये	इते	
संहिता	{ विषादे, विकल्पे,	दे	सत्त्वा समुच्चीकृणे
संहिता	{ निष्ठये, पश्चात्तापे,	उ	हामे, पृथक्कार्या, निवारणेष
	{ सातत्ये	उ, ए	निष्ठये, वितर्के,
संहिता	{ उद्धाराये		समावने, विभागे च
संहिता	{ मिव, पिष्ठ,	ज	गर्हाया, आचेषे, विभूष्ये
	{ विष, विष्ठ,		सूचनाया च
	{ इवाये		
अथ		धू	कुत्साया
		ते, अते	समाप्ते, रतिकाले च
प्रदृश, चेष्टा,	{ अवधारणे च	इते	समावणे,
विष्ठ			रतिकाले, जेषे च
वेष, तेष	क्षमते	ओ	सूचनाया, पश्चात्तापे
वस्ते	गिर्हारणे, निष्ठये च		सूचनाया, दुखे
किर, दर, विर	किराये		समाप्ते, अपराधे
प्रदेश	केवले	अव्यो	विभूष्ये आमन्ते,
प्रदर्शि	आमन्त्राये		आदरे भये, खेदे,
असाधि	मिवारणे		विषादे, पश्चात्तापे च
आष, घास	मिषेधाये		
भासि	मा (अ) ये	अह	समावनाया।
पक्षी	निष्ठेदे	वष्टे	{ निष्ठये, विकल्पे,
	{ भव, वारण,		अनुकम्पाया च
वेष्टे	{ विषादे	मष्टे	विमर्शे
	{ आमन्त्रणे च	अव्यो	आस्थये
		अपृप्यो	स्थमन्तये

पाडिक्षं	प्रत्येकार्थे	मोरउक्ता	सुधार्थे
पाडिएक्षं		८१	नत्यार्थे,
उह	पश्चार्थे		ईषदर्थे च
इहरा	इतरार्थे	किणो	प्रभे
एक्षरित्ति	ज्ञातिः, सन्पति	इ, जे, रोरा	पादपूरणे
		श्री॒सेन्यां अव्ययं ।	

दालिं	इदानीं	हला	सख्योक्ताने
ज्ञोव, (यज्ञेव)	एव	हीमाण्डे	विस्मये, निष्वदे
एवंगेदं	एवमिदं		हष्टे
किंगेदं	किमिदं	अभ्यहे	हष्टे
द्वात्य	द्रागार्थे	हीही	विदूषकस्य होषोक्ता
हंजे	चेव्योक्ताने	द्व, विश्र, व्व	द्ववार्थे
		शेषं प्राक्षतवत् ।	

एते ह्याव्ययमन्त्रा मागथामपि तत्तदर्थेषु वर्वद्विधन्ते । केवलं “अधुना” शब्दस्य अजरि इति रूपं भवति ।

अपम्रंशे	विशेषाव्ययमन्त्राः ।	घट्कु	वदि
द्वङ्ग इत्यादयः	शब्दानुकरणे, द्वुन्धी इत्यादयः चेष्टानुकरणे ।		
नं, नउ, नाहू,	द्वार्थे	धदं, खाहं	द्वित्यादि अनर्थकाः
नवान्गु, जणि, जणु		पञ्चहृ	पञ्चात्
हेखि	हे सखि	एमाह	एवमेवं
एववारा	एकाशः	अवह	अथवा
केहि, तेहि, रेहि,	तादर्थे	पञ्चलित	प्रत्युत
रेहि, ताण		एतहे	
पुणु	पुनः	एम्बाहि	द्वदानीं
त्रवसें, त्रवस	अवस्थं		

अथ चतुर्थोऽध्यायः ।

गद्द साधन विधि ।

Declension of Nouns

॥ साधा १५ नियम ॥

General rules

(१) ॥ प्राणते सकृतवत् जीवेव पुरुषोक्तीर्थाभ्यानि लिङ्गानि सन्ति ।
येषां सकृतमन्वाना प्राणते लिङ्गविपर्ययो भवति प्रथमाभ्यावे तदि-
वेकं सत ।

Prákrita like the sanskrita has three genders, male, female, feminine and neuter. We have in the first chapter laid down rules how sanskrita words change their gender in Prákrita. (१) ।

(२) ॥ प्राणते द्विवप्न नास्ति ॥

As stated in the first chapter, Prákrita has two numbers, singular and plural. The latter being also used in the place of sanskrita dual.

(३) प्राणते पञ्चविमङ्गलयद्युप्यां अभावः ।

Prákrita has all the sanskrita cases except the dative which is replaced by the genitive.

(४) नोरेभा भावेष एव शिः; The word *Dhṛgadkṛya* which is held neuter in general Prákrita, is used in masculine in the Sauraseni.

पश्चिम शिः विभागीता अप्याया कु विपर्ययः। In the sákrá dialect the change from sanskrit of the affixes denominated *अप्य* and *अस्ति* and also of the genders and the cases, is most arbitrary

(४) प्राक्ते पञ्चविधाः शब्दा दृक्षन्ते—अवर्णान्ता, दृवर्णान्ता ;
उवर्णान्ताः ; चक्षवर्णान्ताः ; तथा छलन्तः ।

For the purposes of declension, *Prákita* nouns may be divided into five classes, (1) those ending in *a* and *ā*; (2) those in *i* and *í*; (3) those in *u* and *ú*; (4) those ending originally in *ri*, (5) those ending originally in consonant. (१) ।

अवारान् पुंसिङ्ग शब्दरूपाणि ।

General rules for Declension of nouns ending in *a* (masculine) :

(१) अदन्तात् पुंसि प्रथमैकवचनस्य सोः स्थाने औ स्थात् ।

The affix *su* of the nom. sing becomes *o* (२).

(२) जस्, खस्, छसि, आम्, एषु परतोऽदन्तस्थानस्य दीधो^१
भवति जश्मसोलोपञ्च । (३)

The final *a* becomes *ā* before the affixes जस् (nom. plu) खस् (ac plu) छसि (the oblative sing) and आम् (the

१। वस्तुतस्तु निविधा एव शब्दा चूकारान्छलनानां कर्थ्यकालेभावात्। In fact there are only three classes, for the final *ri* changes generally to *u*, or in the some cases to *ara* or *āra* and the final consonants are either dropped or takes an 'a' after them

२। मागाध्या सीपरेकारस्य 'ए' कारो भवति छलोपञ्च । In the *Māgadhi* dialect the final *a* becomes *e* (ए) before the affix *su* and the affix *su* itself is 'dropped', as उच्चः एक्षे एषः-एमे, मेषः अपभंगे स्थमोः परयोरकारस्यो-कारो भवति । In the Apabhraṇas 'u' is substituted for the final *a* of a noun when the affix *su* or *am* is applied to it.

३। अपभंगे सर्वदैव जश्मसोलोपञ्च । In the apabhraṇas 'a' and 'as' are always elided.

genitive plu) and *jas*, and *sas* (the affixes nom and acc plu) are also elided

(३) अत परस्तामोऽकारस्य सुग् भवति ।

The *a* of *am*, the affix of the accusative singular is elided

(४) अत परस्त दा इत्येतस्य पट्टीष्ठवचनस्य पानो एते भवति ।

N is substituted for *ta* and *sim*, the affixes of the instrumental singular, and genitive plural (१)

(५) हि इसौ वर्जिता सुपि परत अकारस्य एते भवति ।

The final *a* of nouns ending in *a* becomes *e* in all the cases except *hi* (loc. sing) and *स्त* (gen. sing)

(६) अत परस्त भिषज्ञाने लेवत खानुमासिक खानुखार ये हि भवति ।

Ht, *hn*, or *hm* is substituted for *bhis*, the affix of the instru. plu. (२)

(७) अत परस्त इसे ज्ञो, दो, दु हि, इति इत्येत आदेया भवति । दकारस्य सुकृत ।

१। अपब्र मे 'डा' याने चापापतुषाणी विहितो In the apabhrans a either *ड* or *अनुवार* is substituted for *ta*.

अपब्र मे डा परतीमारस्य भिषमेत्त भिषि च विकल्पेत ; In the apabhrans a's is invariably substituted for the final *a* in Instr. sing. and optionally in Instru. plu. अपब्र मे चापापतु परस्तामो चै रसारेशो भवति In the apabhrans *kan* is substituted for *dm* the affix of the gen. plu.

मारभा चामो चार्द चा In the magadhi *daham* is optionally substituted for *dm*.

२। प्राच भवाम् कृपतिक्षयोऽनेत्रौ विहितः According to Prakritapratish and Kalpalatika only 'him' is substituted for *bhis*

tto, do, du, hi, and hitto are severally substituted for *nasi* the affix of the ablative sing. (१) The *d* of *do* and *du* is also elided

(२) अतः परस्य असः स्थाने तो, दो, दु, हि, हिंतो सुंतो इत्येत आदेशा भवन्ति ।

Bhyas the affix of the ablative plural is replaced by *tto, do, du, hi, hintto* or *sunto* (२)

(३) अतः परस्य असः स्थाने स्ते इत्यादेशो भवति ।

Ssa is substituted for *nas* the genetive, sing (३)

(४) अतः परस्य डे रेकारो मिश्वादेशो भवति ।

E and *mmi* are substituted for *ni* the affix of the locative singular. (४)

१। आणत प्रकाश कल्पलतिकथोः डसः स्थाने 'आदो' 'दु' तथा 'हि' इति नय एव आदेशा विच्छिन्नाः । According to Prákritaprakasa and Kalpalatikā the substitutes for *nasi* are only three in number *ado, du* and *hi*,

शौरसेन्या डसे. स्थाने आदो, आदु इत्यादेशो भवत् ; कल्पलतिकामिते केवल दो । In the *sauraseni* *ado* and *adu* are substituted for *nasi* but according to *Kalpalatika* only *do* is substituted for it

पैशाच्या डसे. स्थाने आतो आतो इत्यादेशो भवतः । In the *paisachi* *ato* and *atto* are the substitutes for *nasi*. अपभ्रंशे डसे हू, हूः In the *apabhrans'a* *ha* and *hu* are substituted for *nasi*

२। अपभ्रंशे असोऽकारात् परस्य हू इत्यादेशो भवति । In the *apabhrans'a* *hum* is substituted for *bhyas* after nouus ending in a

३। मागदी डसो विवष्पेनादादेशो भवति । In the *mágadhi* *āha* is optionally substituted for *nas* अपभ्रंशे डसः हू, हूः, स्सो, इत्येत आदेशा भवन्ति । In the *apabhrans'a* the substitutes for *nas* are *su ho* and *sso*

४। शौरसेन्या अद्वात् डे केवल एकार एव । In the *sauraseni* only *e* is substituted for *ni* after nouns ending in a

अद्वैतम् ।

Examples of the above rules.

एकवचनं	व्यक्तिवचनं	
Singular	Plural.	
प्रथमा (nom.)	देवो	देवा
द्वितीया (acc.)	देवं	देवे, देवा
तृतीया (instr.)	देवेण् (१)	देवेचि, देवेचिं, देवेचिं
पञ्चमी (abl.)	{ देवतो देवाभ्यो देवाऽउ देवाहि देवादितो देवादि	{ देवातितो देवासुतो देवेहितो, देवादि
षष्ठी (gen.)	देवस्य	देवाय, देवाय
सप्तमी (loc.)	देवे, देवेन्मि	देवेषु, (२) देवेषु
अन्तिमध्यं (voc.)	देव, देवो	देवा

सर्वे अद्वैता देव ग्रन्थवत् शास्त्राणा ।

All nouns ending in a are declined like देव।

पुलिङ्गेकारोकाराना-ग्रन्थाना॑ ॥५४॥

Declension of nouns (masculine) ending in (॒) i or u (॒)

नियमः (rules)

(१) दुद्वानाना॑ सु, अस् भिस्, भ्यस् सुप् इत्येतेषु परतोऽनस्य दीपो भवति ।

Before *su* (nom sing) *jas* (nom. plu.) *bhis* (instr plu.) *bhys* (oblativ plu) the final *s* or *u* of nouns becomes long

१। वर्त्ततिकामते देवेषु देवार्थ इति शास्त्रो कृपे ।

२। अपभ्रंश एषो हिं शब्द शिक्षयति ।

(२) इदुदन्तयो र्जस ओकारादेशो भवति, णोच ; जसोलुक् च क्वचित् ।

O or णो is substituted for *jas* (nom. plu) ; in some instances *jas* itself is elided

(३) इदुदन्तयोः श्खो णो भवति । उंसञ्च वा । (१)

णो is substituted for *sás* (the affix acc. plu) णो is also optionally substituted for *nas* (उस) the gen sing

(४) इदुदन्तम्यः टा विमकेर्णा इत्यथ मादेशो भवति ।

ना is substituted for टा (intr. sing) (२)

(५) ॥ शेषमदनवत् ॥

The remaining declension is like that of nouns ending in *a*

उदाहारणानि Examples

एकावचनं	वक्तव्यचनं
प्रथमा (nom)	गिरी
क्विया (acc)	गिरि
त्वीया (instr)	गिरिया
पञ्चमी (abl)	गिरिदो इत्यादि
षष्ठी (gen)	गिरियो, गिरिय्य
सप्तमी (loc)	गिरिभ्यि
सन्धी (voc)	गिरि
	गिरीओ, गिरियो
	गिरियो (३)
	गिरीहिं
	गिरिहिंतो, गिरीषुंतो इत्यादि
	गिरिया, गिरियं (१५)
	गिरीषुं, गीरीषुं,
	गिरीओ

१। अपब्रह्मे इदुदन्ता हैं, भ्यस्, डीना थयो जाम है, ऊ, हि इत्यादेशा भवन्ति । In the *apabhrans'a* *he hum* and *hi* are substituted for *nas*, *bhyas* and *ni* respectively after nouns ending in *a* or *u*

२। अपब्रह्मे टा स्थाने ए सानुस्वारो एकार्थ भवति । In the *apabhransa* *e* as well as *anuswara* and *na* are substituted for टा after nouns ending in *a* or *u*

३। कोषालिन्ते शसि च गिरीओ गिरि ; गुरुचो, गुरु इति ४५ व्य । According to some authorities these nouns may have two other forms in *sás* as गिरीओ, गिरि, गुरुचो, गुरु ।

प्रथमा	गुरु	गुरुचो, गुरुबो
द्वितीया	गुरु	गुरुबो (१)
तृतीया	गुरुबा	गुरुहिं
पञ्चमी	गुरुदो इत्यादि	गुरुहिंको इत्यादि
षष्ठी	गुरुलो, गुरुल्ल	गुरुल्य, गुरुल्ल (२)
सप्तमी	गुरुन्मि	गुरुध, गुरुलू
सम्बोधन	गुरु	गुरुचो

सम्बोधने इकारान्ता गिरिमन्द्ववद्वकारानाथ गुरुमन्द्ववत् रूपापि
भवति ।

All nouns ending in : or :: are declined like *giri* or *guru* respectively

अकारान्त पुस्तिकृ शब्द रूपापि (नियमा) ।

Rules for Declension of nouns ending in :: (ए) (mnemonic)
culine.)

(१) अकारान्तस्य सुपि परत आर इत्यादेष्व भवति । अदन्त
वचास्य रूपापि ।

The final :: of words becomes *dra* before all case suffixes,
and such words are declined like those ending in a

(२) समी वज्जी सुपि परत अकारान्तस्य साने विकल्पेनोकारादेष्व
उत्त पर्ते खोकारान्तमन्द्ववद्वरूपापि भवन्ति ।

U is optionally substituted for final :: before all case-affixes except ए (nom. sing), and एम (acc. sing) when :: is substituted for ::, the rules of declension prescribed for nouns ending in *u*, shall apply

१। अपश्च ए आसी श्वर्ण ए, ए भवति । In the apabhramas, आसी as well as आम are substituted for ए after nouns ending in : or ::.

२। श्वर्णसेमी भवति श्वर्णस्य 'महा' इति श्वर्ण भवति । In the saurashtri the word भर्त्ति take the form of भवति.

(३) सम्बोधने सौपरे नवदातास्य विकल्पेनाकारादेशो भवति ;
विशेषणवाचिनि हु न ।

A is optionally substituted for the final *ri* (बृ) of nouns in vocative singular, as हे पित्र, हे पित्रै, (हे पितः), but this rule does not apply to words ending in *ri* (बृ) used as adjectives, as हे कातार ।

(४) पित्र, भ्रातृ, जामाहृणं सुपि पृत नवस्थाने 'अरो' भवति आरापवादः ।

The *ri* of the words *pitri*, *bhrātrī*, and *jāmātri* becomes *ara* instead of *āra* before the case affixes, तिथा-मदन्तवत् ऋपाणि च they are declined like words ending in *a*; ती पृत वाकारञ्चना before the affix *su*, the *ri* of these words may also optionally become *a*.

Examples अदाहश्यानि ।

भर्तुष्टव्यः ।

एकवचनं	व्यक्तिवचनं
१मा (nom) भत्तारो	भत्तुणो, भत्तारा
२था (acc) भत्तारं	भत्तुणो, भत्तारे
३था (instr) भत्तुणा, भत्तारेण	भत्तारेहिं, भत्तुहिं
४भी (abl) भत्तारादो, भत्तुणो इत्यादि	भत्तारहिं, भत्तुहितो
५ष्ठी (gen) भत्तुणो, भत्तारस्तु	भत्तुणं भत्ताराणं
६भी (loc) भत्तारे, भत्तारमि, भत्तुमि	भत्तुसु, भत्तारेषु
७ (voc.) हे भत्तार	हे भत्तारः

सर्वेषामृकान्तपुंलिङ्गानां भर्तुष्टवत् ऋपाणि भवन्ति ।

All nouns ending in *ri* are declined like the word *bhartṛī*.

पिट्ठ व्याप्ति।

एकवचमे	व्याप्ति
१मा (nom.) पिशा (१) पिश्रो	पिश्रा (२)
२या (acc.) पिथ॑ (३)	पिश्रे, पिदुणो
३या (instr.) पिश्रेण, पिदुणा	पिश्रेणि
४मी (abl.) पिश्रादो, पिदुणोऽत्यादि	पिश्रहितोऽत्यादि
५ष्टी (gen.) पिश्रत्तु पिदुणो	पिश्राण, पिदुण
६मो (loc.) पिश्रे पिश्रमि, पिदुणि	पिश्रेषु, पिदुषु
७म (loc.) दे पिश्र, दे पिथ॑	दे पिश्रा।

एव भाद्र जामाखो रूपाणि भवन्ति ।

The words *bhr̥itri* and *jāmūtri* are declined like *piltri*

द्विकारोक्तेऽनामा पु लिङ्गानो रूपाणि ।

Declension of words (masc.) ending in i or u

(१) मालतपकाम कन्यततिकथोरोकारोकारानामा गव्दानो
साधनार्थं म स्वकृत्याणि विद्यन्ते । एतीयते तत् तेषामपि यथाकम
भिकारोकारान्तवत् कार्याणि भवन्तीति ।

१। मारभ्या प्रथमेकवचमे विदा' इतिष्ठव्य भवति । यदा 'भाद्र क्षेत्रे वि
रहार विदा' In the eaurasens the word *janī* becomes *pidā* in nom. sin-
gular

२। भास्त्राभ्यं जसि 'भाद्रो' इतिष्ठप्तु इत्तते । We find also the form
'भाद्रो' in nom. plu. of *bhr̥itipi* as अनुमेष्ट्यु एव वसिद् ते भाद्रो ।

३। माचान्ते चमि 'पिद॑' इति रूपम् । In some dialects we find also
the form *pishre* in acc. sing.

In the *Prákritaprakas'a* and *kalpalatiká* no special rules are given for declension of masculine words ending in í or ú. Such words are declined like those ending in i or u respectively.

(२) हेमचन्द्रे एतु विवलानं दूकारोकारानानं सर्वस्यामेव
विभक्तौ इत्थ विधानं आतं, सम्बोधनेतु विकल्पेन ।

According to Hemachandra the final í or ú of words, which are formed by the application of the suffix *kṛvīp* to the roots, becomes short before all case affixes. This rule is optional in the vocative singular.

गो शब्दस्य पुंलिङ्गे गाव इति रूपं भवति । ततोऽस्यादनवत्
रूपाणि भवन्ति ।

The word *go* takes the form of गाव in the masculine and is declined like words ending in a

स्त्रीलिङ्गं शब्दाः ।

Feminine nouns.

स्त्रीलिङ्गं शब्दानां रूपकथनात् प्राक् स्त्री प्रत्यया विविच्यन्ते । तेच
प्रायः संस्कृतवत्, वाचित्तु विशेषं नियमानुगताः ।

Before proceeding to decline feminine nouns it would be necessary to state that the rules for feminine suffixes in sanskrita are in general also applicable to *prákrita*. Some words in *prákrita* are however subject to special rules, which we enumerate below

विशेषं स्त्री—प्रत्ययाः ।

Suffixes which are applied to some special feminine nouns.

(१) अपादि प्रथ्य निमित्तो योदीरुपिया तस्य विकल्पः ।

The suffix *ni* which is, prescribed by panini's sūtra (4/1/15) to feminine nouns is optionally applied in *Prakrit*.

(२) अग्रातिवाचिनीनाम् पिया विकल्पेण ही ।

Except in words signifying species, the suffix *ni* is optionally applied to all feminine nouns, as काणी, काला इत्यादि, गुमार्यादौ नियमेष थो suffix *ni* is invariably applied to the words *lumari* &c.

(३) छापा इरिद्रान्या या ।

Ni is optionally applied to the words *chhaya* and *Haridra*, as छापा, छाची, इरिद्रा, इरिद्री,

(४) सभारे भाने भभादय, अद्वावष्टपाणि ।

The feminine words *sicaeri* &c. assume the forms of *sasā* &c and are accordingly declined like words ending in *a* as ससा, भणदा, दुहिआ ।

(५) अनानि सुपि किं-यत्-सद्गा पिया डोभा ।

When the pronouns *kimi*, *yat*, and *tat* are used in the feminine gender *ni* the suffix is optionally applied to them, as लीचो, काणो &c. (१) ।

॥ शीघ्रं यद्व साधन नियमा ।

The following are the rules for the declension of feminine nouns

(१) पिया जग्याहो खाने उत्, ओत् इत्येती वा भवत्, दीर्घ य वा दुभ्यम् ।

१। शीघ्रमेवा भेष विक्षिप्तस्तेऽनि । This rule has no force in the saṃskṛita dialect.

In feminine nouns either *ut* or *ōt* is substituted for both the affixes *jas* and *sas* and the final short vowels become optionally long (१)।

(२) स्त्रियां वर्तमानात् नान्मः परे टा, डास, डीनां स्थाने आत् अत्, इत्, एत्, इत्येत आदेश भवन्ति । आदन्तात् टादीनां स्थाने आन्म भवति ।

In the declension of feminine nouns the affixes *ta*, *nas* and *ni* change to either *at*, *et*, *ut* or *et*; (२) these affixes do not change to *at* after feminine nouns ending in *a*.

(३) सर्वं च प्राग्दीधो छन्देष्व ।

The final short vowel of a feminine noun becomes long before all case affixes; but before *nasi* the rule is optional (३)।

(४) स्त्रीलिङ्गस्य नान्मोऽमि परे ह्रस्वो वा भवति ।

The final long vowel of a feminine noun becomes short before the affix *am* (acc. sing.)

(५) स्त्रियां वर्तमानादीकारान्तात् खोः ज्ञश्चोच्च स्थाने आकारो वा भवति ।

१। शौरसेन्या जसि स्त्रिया अत् नस्थात् In the *sauraseni* *ut* is not substituted for the affix *jas* in the feminine nouns.

२। अपभ्रंशे ठास्थाने एदेव । In the *apabhrans'a* only *e* is substitutes for *ta* (instr. sing.)

३ अपभ्रंशे उसी उसोः स्थाने हे, अस्थामोः स्थाने झे, तथा डे: स्थाने हि भवति In the *apabhrans'a* *he* is substituted for *nasi* and *nas*, *hum* for *bhays* and *am* and *him* for *ni*.

In the declension of feminine nouns ending in *i* (इ) & (आ) is optionally substituted for *sii* (nom sing) *jas* (nom plu) and *sas* (acc plu)

(१) आकारान् सन्मोधने आप एव ।

The final *i* of the feminine nouns formed by the application of the suffix *ap* after them, changes to *e* in vocative singular ; as ऐमाले अन्यथा न भवति । This rule is not applied to nouns ending in *a* not so formed, as ऐपित्यर्था ,

आकारान् स्वीलिङ्गम् ।

Declension of feminine nouns ending in *i*

सता भवा ।

एकवचन	बहुवचन
१मा (nom) सदा	सदा भद्राओ, (१) सदाऽ
२या (acc.) सदं	सदा, भद्राओ, भद्राऽ
३था (instr.) सदाप, सदाऽ खदाऽ	सदाहि, सदाहिं, सदाहि
४मी (abl.) सदादो, भद्राऽ पत्यादि	सदचितो पत्यादि
५ष्टी (gen.) सदाप, सदाऽ, खदाऽ	सदाणे भद्राप
६मी (loc.) सदाप भद्राऽ भद्राऽ	सदाप्त खदाप्त
७ (voc.) हे सदे	भद्राओ
सर्वे आकाराना खतावत् ।	

1. Observe that in Prakrit, no sandhi is allowed between the vowel of a case affix and the final vowel of the word to which it is applied.
प्राकृते प्रतिपदिक विभक्तिभूयौन् सम्बोः ।

All feminine nouns ending in *a* are declined like

खाता ।

इकारान्न स्त्रीलिङ्गं शब्दाः ।

Feminine nouns ending *i*.

एकावचनं

वर्जनवचनं

१मा (nom) वुङ्गी,

वुङ्गी, वुङ्गिओ, वुङ्गिउ

२था (acc) वुङ्गि-

वुङ्गी, वुङ्गिओ, वुङ्गिउ

३या (instr.) { वुङ्गीए, वुङ्गीइ
 { वुङ्गीआ, वुङ्गिअ

{ वुङ्गीहि
 { वुङ्गीहं

४सी (abl) { वुङ्गीए, वुङ्गीइ
 { इत्यादि

{ वुङ्गीहिंतो, वुङ्गीमुंतो
 { इत्यादि

५धी (gen.) { वुङ्गीए, वुङ्गीइ
 { वुङ्गीआ, वुङ्गीअ

{ वुङ्गीणं,
 { वुङ्गीण

६मी (loc) { वुङ्गीए, वुङ्गीइ
 { वुङ्गीआ, वुङ्गीअ

{ वुङ्गीसु,
 { वुङ्गीमुं

७ (voc) वुङ्गी

वुङ्गी, वुङ्गीओ इत्यादि

सर्वे इकारान्न स्त्रीलिङ्गं शब्दा वुङ्गिभव्यत् ।

All feminine nouns ending in *i* are declined like the word वुङ्गि।

इकारान्न स्त्रीलिङ्गं शब्दाः ।

Feminine nouns ending in *u*

एकावचनं

वर्जनवचनं

१म (nom) धेण्

धेण, धेणओ, धेणउ

२था (acc) धेणु-

धेणु, धेणुओ, धेणुउ

१ या (inslr)	घेणूए, घेणूद्, घेणूआ, घेणूअ	घेणूहि, घेणूहि
२ सी (abl)	घेणूदो, घेणूह, इयादि	घेणूहितो, घेणूमुतो
३ यी (gen)	घेणूए, घेणूद्, घेणूआ, घेणूअ	घेणूण, घेणूण
४ मी (loc.)	घेणूकू, घेणूह, इयादि	घेणूसु, घेणूसु
म (voc)	घेणु, घेणु इयादि ।	

मर्वे उकाराना योनिङ्गा। घेनु गम्भवत् ।

All feminine nouns ending in *ी* are declined like the word घेनु ।

६. काराना योनिङ्गा गम्भा ।

Feminine nouns ending in *ी* (६)

मदी गम्भा ।

प्रकारधर्म	व्यापायधर्म
१ मा (nom)	मर्द, मर्दचा
२ या (acc.)	मर्द
३ या (inslr)	मर्दूए इयादि
४ सी (abl)	मर्दूप, मर्दूअ, मर्दूदो इयादि
५ यी (gen)	मर्दीयावत्
६ मी (loc.)	मर्दीयावत्
म (voc)	मर्द इयादि ।

मर्वे ६. काराना योनिङ्गा गम्भा मदी गम्भवत् ।

All feminine nouns ending in *ी* are declined like the word मदी,

उकारान् स्त्रीलिङ्गं शब्दः ।

Feminine nouns ending in *ī*

वधू शब्दः ।

एकावचनं

१ मा (nom) वह्नि

२ धा (acc.) वह्नि

३ या (instr) वह्निः, वह्निइ इत्यादि

पुमी (abl) वह्निदो, वह्निः इत्यादि

द्विष्टी (gen) हतीयावत्

७ मी (loc) तृतीयावत्

सं (voc) वह्नि इत्यादि ।

वज्जवचनं

वह्नि, वह्निओ इत्यादि

वह्नि, वह्निओ इत्यादि

वह्निदि, वह्निहिं

वह्निहिंतो वह्निखिंतो

वह्निणं, वह्निः

वह्निषु, वह्निषु

संवर्ण उकारान् स्त्रीलिङ्गं शब्दा वधूवत् ।

All feminine nouns ending in *ī* are declined like the word वधू ।

उकारान् स्त्रीलिङ्गं शब्दः ।

Feminine nouns ending in *ri* (चृ)

भाति शब्दः ।

एकावचनं

१ मा (nom) भात्रा

२ धा (acc) भात्रं (१)

३ या (instr) भात्राद्, भात्रात्र इत्यादि

वज्जवचनं

भात्राः

भात्र

भात्रहिं भात्रहि

१। भौरसेन्या द्वितीयैकावचने 'भात्र' इति रूप भवति । In the sauraseni acc. sing form of the word भात्र (mátrii) is भात्रं (madarām.)

पूर्मी (pl.) माचादो, माचाए इत्यादि	माचाहितो, माचामुतो
इच्छा (sen.) मुत्तीयावत्	माचाण, मोचाण
उमी (loc.) मुत्तीयावत्	माचापु, माचापु
सं (sco) माच इत्यादि (v)	

गो गङ्गाम् खीचिद्वे गावी गार्दू इति॒पद्यम्, ततय ईकाराना
खीचिद्वे बद्धूपाणि । The word *go* in the feminine gender
becomes *गावी* or *गार्दू* and is declined like the words end-
ing in *i*

ਅਮਨਾ ਫੀਰ ਖਿਲਾਇ। ॥

Neuter nouns ending in a vowel

नियमः (rules.)

(१) क्षीघे वर्जनात स्वराजाक्षाय मोऽप्याने मुभवति ।

M is substituted for *an* (nom. sing.)

(१) कोवे वर्तमानात् स्वराजाभाष दृथीर्जुनसो भाने हं,
हं, पिवेत्येत चादेशा भवन्ति । (१) ।

In, im or ni is substituted for *jds* and *cts*

(४) क्षीरे सबोधने सखोपो भवति ।

The voc. sing. affix *su* vanishes after all neuter nouns.

१। हेमचन्द्र में साह शब्द 'मार्त्र' 'मारप' रहि रूपरूप भवति। According to Hemchandra, the word *mātrī* assumes also two other forms viz. *mārtṛ* and *mārap*.

२। शौरसेया श्वीये लभ्यतोः सामे लेपस्ति विपदेण। In the Sauraseni dialect, only *as* is substituted for *jas* and *sas* after neuter nouns. लभ्यते 'ए' एव एव in the apabhranga, only *an* is the substitute for *jas* and *sas*.

(४) क्षीवे शैपरे दृदुतोर्नदीर्घः ।

The final *i* or *u* of a neuter noun does not become long before *su* (nom. sing.)

अकारान्त क्षीव लिङ्ग शब्द रूपाणि । Declension of neuter nouns ending in *a*.

कुले शब्दः ।

एकवचनं	वक्तव्यचनं
१ मा (nom) कुलं	कुलाणि, कुलादूं, कुलाद्
२ था (acc) कुलं	कुलाणि, कुलादूं, कुलाद्
सं (voc.) हे कुलं	

पुन्वन्धन्यत् । The remaining are like masculine words ending in *a*.

दृकारान्त क्षीव लिङ्ग शब्द रूपाणि । Declension of neuter nouns ending in *i*.

दधि शब्दः ।

एकवचनं	वक्तव्यचनं
१ मा (nom) दहिं, दहि	दहीणि, दहीदूं, दहीद्
२ था (acc) दहिं, दहि	दहीणि, दहीदूं, दहीद्
सं (voc) दहि	

पुन्वन्धन्यत् । The remaining like masculine in *i*.

उकारान्त क्षीव लिङ्ग शब्द रूपाणि । Declension of neuter nouns ending in *u*.

मधु शब्दः ।

एकवचनं	वक्तव्यचनं
१ मा (nom.) मङ्गं, मङ्ग	मङ्गणि, मङ्गदूं, मङ्गद्

१ या (acc) मङ्ग, मङ्ग

मङ्गणि, मङ्गइ, मङ्गद्

स (voc) मङ्ग

पुनराभवत । The remaining like masculine in "

हजाता शब्दः । Declension of nouns ending in consonants.

माटते हजाता मन्दा एव न भन्ति । केषाभिदनय धली लोप
केपास्तानेऽपरिषामक्षात् एव हजाता शब्द साधार्ये न नियम वियोग
शक्षम्यते । माटताचार्येहि केवलमात्रता राजनित्येभ्यो शब्दयो
माधवार्थं कर्ति नियमान् क्षत्रा सएवान्यथा मान्त्रेतु धयाद्गमं प्रवर्जिता ।

As final consonants in Sanskrit words are elided in *Prakrita* or such words are transformed into others ending in vowels. Prakrita grammarians do not give rules for declension of words ending in consonants - some special rules are however found for declension of *Atman* and *Rājan* and these are said to be applicable to words ending in *n* as far as usage of old authorities may allow.

राजम् शब्द शृण्णि ।

Declension of the word *rājan*

एकवचन

बहुवचन

१ मा (nom) राजा (१)

राजायो, राजा

२ या (acc) राज्ञं

राए राजाणो

१ ऐसचन्द्र से नामाभ्युभि विकस्येताक्षरेभ्यो मरति । According to Nemchandra *अ* is optionally substituted for the final letter of the nouns ending in *ा* as राजाणो राजा इत्यादि ।

१ या (instr.) राणा, रादूणा	रापुहिं.
२ भी (abl) राआदो, राणो, राआदु, रादूणो	राआहितो, राइहितो
३ ई (gen) राणो, रादूणो, रान्तस्	राआणं, रादूणं, रान्तस्
४ भी (loc) राआभि, राए, रादूभि	राआभु, रादूभु
मं (voc) राआ, राअं इत्यादि	

आत्मन् शब्द रूपाणि ।

Declension of the word *Atman*.

एकवचनं	व्यक्तिवचनं
१ मा (nom) अप्पा, अप्पाणो	अप्पाणा, अप्पाणो, अप्पा
२ या (acc) अप्पाण्ण, अप्पुं	अप्पाणे, अप्पुणे
३ या (instr) अप्पाणेण, अप्पणा	अप्पाणेहिं, अप्पेहिं
४ भी (abl) { अप्पाणाओ, अप्पणो, अप्पाओ, अप्पादो इत्यादि	{ अप्पाणाहितो अप्पाहितो इत्यादि
५ ई (gen.) अप्पाणस्, अप्पुणो	अप्पाणाणं, अप्पाणं
६ भी (loc) अप्पाणभि, अप्पे	अप्पाणेसु, अप्पेसु
मं (voc) अप्पं इत्यादि ।	

युवन्, यावन्, मङ्गन् इत्यादयो नकारान्ता आत्मन् शब्दवत् ।

All other nouns ending in n as युवन् &c are declined like *atman*.

प्राकृत कल्पलतिकायां सौ परे भवङ्गवङ्गांतस्यानुस्वारो विहितः ।

According to *prakrita kalpalatika* the final t of the words *bhabat* and *bhagabat* changes to *anuswara* before

su (both nom and voc sing) भवं (भवान्), हे भव (हेमवत्)
भवत् (भगवान्), हे भवत् (हे भगवन्), (१)।

प्राच्यार्था भव-कन्दम् स्त्रीलिङ्गे भोदी दृहिष्टप भवति ।

In the Prāchīvā dialect the feminine form of bhavat्
is bhavati.

सर्वनाम शब्दः ।

The Pronouns

प्राणते सर्वनाम समन्वितं केऽपि साधारणं नियमा न दुर्लभते, सर्वं
एव नियमा विशेष-स्वभावात् । केवल मदनमर्यादासाक्षात्काराणां
साधारणे कति साधारणं नियमा मन्त्रोत्ति तेपामुकेष्व कियते ।
अन्येवानु साधनं नियमा सामुदाहरणेभ्योऽवगान्त्या । (२) ।

There are no general rules in the prakṛita grammar
for the declension of pronouns. Almost every pro-
noun is specially treated. But the declensions of the
pronouns ending in a are subject to some common rules
which we shall here notice. The declension of other
pronouns may be gathered from the several examples
given below.

१. स्त्रीलिङ्गे विषयस एव स्वप्ने प्रियं प्रवक्तते । In the sauraseni this rule
is also applied to Maghabati तथा दुर्बिकाः यो दुष्पाणा इति इव । In the
Sauraseni the word Durbikas becomes dubikas before nom sing

२. सर्व भावधम् अप्यता समा दिवराम् (The saraddi class) सर्वे विष्य उम
उपय उत्तर, उत्तम (प्रत्याक्षा) एतत्, उत्तु उ नेम सम, सिम स्वद
एव एतद् इस्मु अद्य, एक द्वि युक्तद् अप्यत् सवत्, किन् ।

अद्वासर्वनाम साधिन नियमः ।

Special rules for the declensions of pronouns ending in *a*

(१) । सर्वादे एतः परस्य जस एङ्गवति ।

E is substituted for *jas* (nom plu) after the word *sarva* &c when used in the masculine gender (१)

(२) । सर्वादे इद्वात् आमो एसिं इत्यादेशो वा भवति । डेश्च सिं, मि, त्य इत्येत आदेशा भवन्ति, तथेदेतदौ वर्जयित्वा डेहिंच्चादेशो भवति ।

After the pronouns of the *sarvádi* class used in the masculine or neuter gender, the affix *ám* becomes *esim*, and *ni* becomes *sim*, *mi*, *tth* or *him* optionally. But it does not become *him* after *idam* and *etad* (२)

सर्वं शब्दं पुं रूपाणि ।

Declension of the word *sarva* masculine

एकवचनं

वक्तवचनं

१ मा (nom) सर्वो

सर्वे

२ चा (acc) सर्वं

सर्वे

१। शाकथा सर्वनाम एव, In the Sákāi, *e* is optionally substituted for first *a* of *sarvádi* as सर्वे, सर्वै ।

२। शौरसेन्या द्वात् कि थगङ्ग आम एसि न स्तात् । In the *Sauasenī*, *esim* is not substituted for *ám* in *idam*, *lim*, *yat* and *tat*, एक भाषायां किमहै रामो 'ह' स्तात् । In the *Takka* dialect, *ham* is substituted for *ám* after *kim* &c अपभ्रंशे अकारानात् सर्वं नामो डे हिंमेव केवल । In the *Apabhraṇa*, only *him* is substituted for *नं* after *sarvádi* ending in *a*.

१ या (instr.) समेण	समेहि ✓
२ मी (abl.) सम्बद्धे सम्भतो इत्यादि	मूलेहितो इत्यादि
३ ही (gen.) सम्भासु	सम्भेमि सम्भाश्च
४ मी (loc.) सम्भसि सम्भयिभि सम्भत्य सम्भहिं (१) सम्भेषु सम्भेषु	सम्भार्दीना सूलिष्ठे आदना सूलिष्ठु ग्रन्थवत्, कोवे अदना कीष चित्र ग्रन्थवत् रूपाणि ।

In the feminine gender *sartadi* are declined like feminine words ending in *a*, and in the neuter like those ending in *a*.

एव विष्वादयः । The word *vishva* &c which come under *sartara* class are thus declined

अपभ्रंशे सर्वस्य भावादेग ।

In the *Apabhransa*, भाव is substituted for सर्व ।

यत् ग्रन्थ पु रूपाणि ।

Declension of the word *yat* (masculine)

एकवचन	बहुवचन
१ मा (nom.) (२) जो	जे
२ या (acc.) य	जे
३ या (instr.) जेष्ठ जिण	जेहि
४ मी (abl.) यतो, यद्यो यत्या याश्चो जाहितो, यासुतो इत्यादि	

१। अपप मेदनात् सम्भा देः इये च इत्यादे यो मवति । In the *apabhransa* हम is substituted for *nasi* after *sartadi* तथा देः केषम् विम् एव and only हम for नी (loc. sing.)

१। अपव मेव इति रूप मवति ।

६ष्टी (gen) जस्त जास् (१)

७मी (loc) जस्ति, जमि, जहिं (३) जत्य

यज्ञन्दय स्त्री लिङ्गे आम वर्जिते डोब्बा भवति । यथा जो,
जीया, इत्यादि ।

The suffix *nī* is applied to the feminine of *yat* before all the case affixes except *ām* (gen. plu.)

तत् शब्द रूपाणि ।

Declension of the word *tat* (masc.)

एकवचनं

१मा (nom) सो

२था (acc) तं, णं

३था (instr) तेण, तिणा, (४) ऐण

४मी (abl) तजो, तदो, ता, तन्हा, ताओ

६ष्टी (gen.) तास, से, तस्त (५)

७मी (loc.) तस्मि, तभि, तत्य, तहिं (७)

वेदवचनं

ते, दे

ते, दे

तेहिं, णेहिं

ताहिंतो इत्यादि

तासं तेसि, सि (६) दालं

तेसु इत्यादि

१। अपभ्रंशे (In the apabhrahsa) पुँ masc 'जाल' स्त्री (fem.) जहि ।

२। सौरसेन्या (In the sauraseni) केवल (only) जाए, एकमाध्याया (In the takka) जाए, जाला, इति रूप दृथ ।

३। कालार्थे जाहे जाला when in (loc sing.) signifies time the word *yat* assumes the forms जाहे and जाला before it

४। पैशाच्या (in the paisachi पुँ masc) 'नेन' स्त्री (fem.) नाए ।

५। सौरसेन्या डसि तस्य, 'से' इति आसि च ताष्मिति The form 'ताष्म' is not used before *nas* in the sauraseni, and 'ताल' is the only form before *ām* अपभ्रंशे (in the apabhrahsa) डसि (before gen sing) पुँ (masc) तस्य, स्त्री (fem.) तालु, एकमाध्याया (in the takka) आसि (before gen plu) साहं ताल

६। कालार्थे when in signifies time ताहे, ताला, सौरसेन्या डेर्किंग भवति । in the sauraseni मम is not substituted for *nī* अपभ्रंशे In the apabhrahsa पुँ masc तहिं, स्त्री नहे ।

७। अपभ्रंशे च इति रूप ।

पञ्चमस्त्र शीक्षिते प्रथमेक वचने सा इति रूपं ।

The word *tat* assumes the form of 'सा' in feminine nom. sing रुद्रे (in neuter) 'तं', लिपामान्-वर्जिते शी च। The suffix *ni* (शी) is also applied to it before all case affixes except अम् (gen. plu) यथा ती, तीया इत्यादि ।

एतम् भृष्ट पुरुपाणि ।

Declension of the word *etad* (masculine)

एकवचन

१. मा (nom.) एस, एसो, (१)

२. या (acc.) एतं,

३. या (instr.) एदिया, पूरुण, एष

४. मी (abl.) एतो, एताहो, एताऽभो इत्यादि

५. ती (gen.) एत्यसु, एत्यु, (२) एत्यसु, से

६. ती (loc.) { अथवा एत्य, एत्यसि, (४) { एत्य, एत्यसि,
{ एत्यवि, एत्यसि इत्यादि { इत्यादि

वद्ववचन

एते, एदे,

एते, एदे

एतेति, एदेति, एत्येति

एतेत्यो, एत्यादि

एत्यसि, एत्यसि, एत्यादि

एत्यसि, एत्यसि, एत्यादि

अत्यस्त्व पुरुपाणि । Declension of the word अत्यस्
masculine

१. शीने (in the neuter) एव एव इति रूपहृष्टः, यिरा (in the feminine)
एसा इत्या इति रूपहृष्ट अपब्रह्म (In the Apabhransa) पुरुष (masculine) एव
शी (feminine) एव शी (neuter) एव ; ग्रीरेमा एव इति रूप न शाश् the form
‘एव’ is not used in the Sauraseni dialect.

२. अपब्रह्म (In the Apabhransa) एवि (before gen. sing) एत्यां इति
रूपः ।

३. ग्रीरेमा (In the Sauraseni शेषहृष्ट (only) एवां, एव भायामा (In the
Tatba) ‘एव’ एवां” इति रूप इति

४. अपब्रह्म (In the Apabhransa ‘एव’ इति रूपः ।

एकवचनं

व्युत्पत्तिं

१ मा (nom.) अमू (१)

अमूणि

२ था (acc.) अमुं

अमूणे

३ था (instr.) अमुणा

अमूहिं

४ भी (abl.) अमूओ, अमूउ, इत्यादि

अमूहिंतो इत्यादि

५ ई (gen.) अमुणो अमुस्त्रे

अमूणं

६ भी (loc.) अमुभि, अथभि, इअभि

अमूसु इत्यादि

इदम् शब्द पुं रूपाणि । Declension of the word इदम् (masculine.)

एकवचनं

व्युत्पत्तिं

१ मा (nom.) इमो (२) (अत्रं)

इमे

२ था (acc.) इमं, णं

इमे

३ था (instr.) इमिणा, इमेण, णेण

एचिं, इमेहिं, णेचिं

४ भी (abl.) इदो, इमादो, इतो इत्यादि

इमेहिंतो इत्यादि

१। अदस् शब्दस्य प्रथमेकवचने सर्वत्र अह इति च रूप भवति । The form (अह) also is used in all genders in the sing शौरसेन्या अह इति रूप न भवति । In the *Sauraseni* this form is not used साधारणतः क्षीया अमू, अथा क्षीये अमु, इति । But the forms अमू and अमुं are generally used in feminine and neuter respectively

२। इदम् शब्दस्य क्षीलिङ्गे सौ, इच, इमिना तथा क्षीये सौ, अमिच, इदम् इम् इति रूप इथ भवति । In feminine nom sing it has two forms इच इमिना, and the forms in neuter before nom and acc sing are इदम् and इम् । शौरसेन्या (In the *Sauraseni* the feminine form in the nom. sing (क्षीया सौ) is इच, and (क्षीये) in the neuter इदम् इम् । अपभ्रंशे (In the *Apabhransa*) इदमो चापादेशः (चाप is substituted for इदम्) ।

१ष्टो (gen) अग्नि, इमात्र, से	इमात्र, मि (१)
७मी (loc.) अस्मि इमरिं, इव, से	एसु
कि शब्द पु रूपाणि (१) Declension of लिम (masculine)	
एकवचन	वज्रवचन
१मा (nom) को (३)	के
२था (acc.) क	के
३था (instr.) किष्ठा, केष	केहि
४मी (abl.) कीष्ठो, कीष्ठ, काष्ठा, काजो कहो (४)	केहिसो इत्यादि
५ष्टो (gen) काष्ठ, कष्ठ (५)	कास, केमि, काण ॥
७मी (loc.) कष्ठि, कर्ष्मि कण्मि, कत्य (६)	केसु इत्यादि

कालार्थ (when *nī* (ः) signifies time it has the following forms काष्ठे, कासा, काष्ठा ।

१। शोर्वेष्टा लामि वेदभै इमात्र इति रूप । In the Sauraseni it has only one form इमात्र in the (gen. pl.)

२। अपपदे दिः ज्ञाने 'काद' 'कर्षी' इत्यादेष्टो च In the Apabhranga 'काद' and 'कर्षी' are optionally substituted for लिम

३। विष्ठा (in feminine) कुं and विष्ठे (in neuter) वैं

४। शोर्वेष्टा (In the Sauraseni) वैष्ठो the form before nasal is कुष्ठे अपपदे (In the Apabhranga) वैष्ठी ॥

५। विष्ठा (In the feminine the forms before *nī* are विष्ठा वीष्ठे) वीष्ठ वीष्ठा कीटु कीर, शोर्वेष्टा वृष्टि वास च भवति; the form काष्ठा is not used before nasal masculine in the Sauraseni अपपदे (In the Apabhranga) ६) masculine कादु विष्ठा (in the feminine) कहे ।

६। शोर्वेष्टा विष्ठि इति रूप च । The form कहि is not used in the Sauraseni

युभ्यस्त्रद्ध रूपाणि । Declension of the word युभ्यस्त् (*yushmat*)

एकवचनं

द्विवचनं

१ मा (nom.)	तुमं, तं, तुं,	ज्ञे, तुज्ञे, तुज्ञा तुस्त्,
	तुवं, तुहं	तुस्त्, उस्त्, तुस्त्ये
२ था (acc.)	तं, तुं, तुवं, तुमं	वो, तुज्ञा, तुज्ञा,
	तुस्त्, तुस्ते, तुए	तुस्त्, तुस्त्ये,
३ था (instr.)	दे, ते, तद्, तुए	तुस्त्येहिं, तुस्त्येहिं, उस्त्येहि,
	तुमं तुमद्, तुमए	उज्ञाहिं, तुज्ञाहिं,
४ भी (abl.)	तत्तो, तद्दत्तो, तुवत्तो तुभ-	तुभ्याहिंतो तुज्ञाहिंतो
	तो, तुज्ञात्तो, तुस्त्तो, तु-	तुज्ञात्तो, तुस्त्तो
५ ष्ठी (gen.)	हत्तो, तुस्त्यत्तो तदो, तुव,	तेहिंतो, दुहिंतो
	दुहि, तुमहिंतो, इत्यादि ।	इत्यादि ।
६ भी (loc.)	तुस्त्, तुज्ञा, तुस्त्, तुस्त्, तु,	वो, भे, तुज्ञा, तुस्त्याण,
	ते, तुस्त्, तुहं, तुस्त्, तुव,	तुस्त्याण, तुमाण, तुस्त्याण
७ भी (loc.)	तुम, तसे, तुमाद्, दे, तुस्त्या	उस्त्याण, तुवाण इत्यादि
	तद्, तए, तुमए, तुस्ते, तुमाद्	तुस्तु, तुस्त्येसु, तुस्त्येसु
	तद्, तुभि, तुमभि, तुवभि,	तुहसु, तुमसु, तुवेसु
	तुस्त्यभि, तुज्ञाभि, इत्यादि	इत्यादि

सागधां युभ्यद् शब्दस्थाने तुप्यं, तुस्त् इत्यादेशो भवतः ।

In the *māgadhi* तुप्यं, and तुस्त् are substituted for *yusmad*.

ओरसेन्यो युभ्यस्त्रद्ध रूपाणि ।

एकाधिकरण	पृष्ठाधिकरण
१सा, (nom) १था, (acc) तुम	तुम्हे
२था (instr) सए,	मुद्देहि
३सी (abl) मुखादी	मुखाहितो
४ही (gen) ते, दे, तह, मुख	मुखाग
५सी (loc) तह, इत्यादि	मुखसे

एकवर्षीय	षष्ठिवर्षीय
१मा तुह	तुहे, तुहाह
२था तद्दे पर	तुहाहि ॥
३सो तउद्देस,	तुह
४पुहोस, तुच्युद्देस	
(शास्त्र) तुहाह, (सुषिं) तुहासे	

असमाद् रूपाणि । Declension of the word *asmad*

एकवर्णन	प्रकृतिगत
१मा (nom.) { अहं अहमि, अहमि, अहि, ए, अहम्, मि	{ मे सुष्ठु अभूष्टु, सुष्ठु अहो, मो
२या (acc.) { येतं, मि, अग्नि, अस्ते, मु, मसं, मिस, अह	{ प्रथे, प्रथा, पी, ऐ, अस्तु
३या(instr.) { मिमे, मसं, ममए (मए), ममाद्, मद् इयो, मात्रा	{ अस्तेष्टि, अपाहि, अस्त अहो, ऐ
४मी (abl.) { मदतो, ममतो, मातो, मवतो, मध्यतो, मददो, ममदुषि इत्यादि	{ ममतो, अवतो, ममा- दितो, ममाद्यतो, ममेद्यतो, अस्तेहितो इयादि

६ष्टी (gen)	से, मम, मद्, मह,	ऐ, ए, मह्ये, अमृहं, अमृहें, अमृहो, मम, अमृहाणं, महाणं, मह्याणं
	मृहं, मह्या, नह्यं	
	अमृहं, अमृहें	
७भी (loc)	सि, मद्, ममाद्,	अमृहेसु, ममेसु, महेषु, मएसु, एवं अमृहेसु, ममसु इत्यादि
	मए, से, अमृहमि, मम-	
	मि, महमि, इत्यादि	

(१) शौरसेन्यां “अस्मच्चन्द्रपाणि” declension of *asmad* in the *sauraseni* dialect.

एकवचनं	व्यञ्जवचनं
१ ना (nom.) ही, अहं	अमृहे, वयं
२ था (acc.) सं	अमृहे
३ था (insti.) मए	अमृहेहिं
४ भी (abl.) मतो, ममादो	अमृहेहिंतो इतगादि
५ ष्टी (gen.) से, मम, मह	अमृहं, अमृहाणं
६ भी (loc.) मद्, भए	अमृहेसु

मागधीं अहं वयभीःस्थाने “हने” “हके” इत्यादेश्वौ भवतः । In the *māgadhi* हने and हके are substituted for अहं and वयं ।

अपभ्रंशे “अस्तद्” शब्दपाणि । Declension of “*asmad*” in the *apabhransha*

एकवचनं	व्यञ्जवचनं
१ ना (nom.) हउ //	अमृहे, अस्तहइ
२ था (acc.) मद्	अमृहे, अमृहई

१ या (insfr) मह	अमुर्हि
५ मी (abl) मह, मध्य	अमुर्हेद्वे
६ ई (gen) मध्य मध्य	अमुर्हे
७ मी (loc) मह &c	अमुर्हात्

दि अन्दम् रूपाणि । Declension of the word *diri*

व्याप्तिः यज्ञशस्त्र

१ मा (nom)	दो दुये, दोणि येणि, दुणि, विणि	५ मी (abl)	दोर्हितो देश्तो, द्वायादि
२ या (acc.)	दो, दुये, दोणि येणि, दुणि, विणि	६ ई (gen)	दोर्हात् (१) दोण
३ या (instr)	दोर्हि, दोहि विष्ठि	७ मी (loc)	दोर्हु, देसु

चि अन्दम् रूपाणि । Declension of the word *ci* (चि)

व्याप्तिः यज्ञवप्ति

१ मा (nom.)	तिचि	५ मी (abl)	कोर्हिमो
२ या (acc.)	तिचि	६ ई (gen)	तिर्ष
३ या (instr)	तीचिं	७ मी (loc)	तीमु

चतु अन्दक्षपाणि । Declension of the word *chatur* (चतुर)

व्याप्तिः व्यक्तिः

१ मा (nom)	चतारो चतुरो, चतारि	२ या (acc)	चतारो, चतुरो, चतुर्ति
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१। अन्यादाचक्षेत्य आमा चर्चा इत्यादेष्य भवतः एव or एव is substituted
for एव after the words signifying number as पञ्चवच इत्य, चतुर्व इत्यादि
इत्यादे भै भवति This rule is not applied to चित्ति । &c

इया (instr) चजहिं

दृष्टी (gen.) चउप्पहं

पुमी (abl) चजहिंतो

उभी (loc) चउरु

॥ शेषाणामदनावत् ॥ उक्तेभ्योऽन्येषां संख्यावाचकानामदनावत्

स्फुरणि भवन्ति ।

All other words signifying number are declined like words ending in *a*

एञ्चन् शब्दस्य स्त्रियां 'आप' भवति The suffix *ap* is applied to *panchan* पञ्चन् (in the feminine) as पञ्चा, पञ्चाहिं स्त्रादि ।

विभत्यादेश विधिः ।

तादर्थे धृष्टी वा ।

The genitive is optionally used for the dative when the latter signifies 'तादर्थ' "for it."

प्राकृते विभक्ति व्यवहारस्य निधमो नास्ति, क्वचित् द्वितीयात्तीययोः सप्तमी, पञ्चम्यासृतीया, सप्तम्याद्वितीया, प्रथमाया अपि द्वितीया ; The use of the cases in the prakrita dialects is very anomalous, we find in some instances the use of locative for acc and instr, that of instr. for the ablative, in others the acc is used for the locative and even for the nominative (१)

१। भार्यग्रा सप्तम्या पञ्चमी। In the sabari ablative is used for the locative

इति चतुर्थोऽध्यायः ।

अथ पञ्चमोधार्यः ।

मयम् पादः ।

(तिक्ता पञ्चम्यम्) Verbs

पञ्चम्य-विशेष ।

Of the affixes

मात्रे व्यद व्यटादि प्रतापाणी म विशेषनिधमा वर्क्षते ।
केवल हेमचन्द्रस्य व्याकरणे “पञ्चोपलुक” । इत्येक सुच दृश्यते ।

Práktika grammars in general do not give special rules regarding suffixes *kyan*, *yan* &c. In Hemchandra's *Vyákarna* only we find the rule 'kyanoryalul' ie the 'y' of the suffix *kyan* is elided, as, गृआइ (गृगृगृर्भवति) ।

(५) मात्रे गणमेद्यवद्यैव नान्ति ।

In práktika the distinction of gana or classes of roots is not observed. All roots are conjugated alike.

(६) मात्रे तिवदीनों तिड्डी पर्समान काले वद्यसमाण एषाणि भवन्ति । तथादन्तोऽख्यव्यंयिता धात्रां नामने परम्पैपदित्वं भेदोऽपि ।

The conjugation affixes *tip* &c. of roots in several pronouns are changed to the following in the present tense, no distinction being recognized between paramāni and atmopadī roots except in those ending in *a* (१)

(१) व्यदि पात्रिविप्राप्यानानुभावत तिवदीनों धर्म भवद्यन्वयम् । We may understand here by *tip* &c. the affixes mentioned in the article 3/1/38 of *Pāṇini* यथा तिप तम निः, तिप वम च, तिप वम् भम्, त आताम् च, याप आर्थी भम्; एवति भवितः, भौरसेवा उर्थे भावतः परम्पैपदित्वं भवन्ति । In the saurasaeni all roots are used in the *Pāṇinispadī*.

वर्तमानकाल-प्रत्ययाः । (the affixes of the present tense)

Singular

एकवचनं

प्रथम पुरुषस्य (3rd person) i इ (१) ; nti, nte, ire, न्ति, न्ते, ई^२
मध्यम पुरुषस्य (2nd person) si सि si ; इत्या, ह (ithá, ha)
उत्तम पुरुषस्य (1st person) mi, mi ; मो, मु, मा, (mo, mu, má)(२)

(४) अकारान्तानामात्मेपदिधाद्वन् प्रथम मध्यमयोरेकवच-
नस्य आने धर्यासंख्यं ए, से इत्यादेशौ वा भवतः ।

The atmanepadi roots ending in *a* take optionally *e* and *se* in the 3rd and 2nd person singular instead of *i* and *si*; as तुवृण्, तुवृसे, (तृते, तृसे) ;

(५) अदनाद्वृतोभीपरे अत आलं वा भवति ।

A' is optionally substituted for the final *a* of roots ending in *a*, when *mi* follows, as इसामि, इसमि इत्यादि ।

(१) | सर्वत्यहि प्राणते द्विवचन नाश्वोति ; The reader should remember that there is no dual number in the Prákrita

(२) | अपवर्गे वर्तमाने तिवादीना सर्वपाणि धर्या In the apabhrans'a the affixes *tip* &c are changed into the following in the present tense

sing एकवचनं

प्रथम पुरुषस्य (3rd person) i (इ)

मध्यम पुरुषस्य (2nd person) hi (हि)

उत्तम पुरुषस्य (1st person) u (उ)

plu वक्तवचन

nti (न्ति) &c

hu (ह)

(हुम्) ह्ल

पैभाष्टि आने ति आने ति, से, इत्यादेशौ भवतः । In the Pāṇḍachi *ti* and *te* are substituted for 3rd person singular

शीरसेन्या तिस्ताने 'दि' भवति In the sauraseni *di* is substituted for *ti* as छोदि, भोदि (भवति) इत्यादि ।

(४) अकारान्ताद्वातो मौसुमेपु परेयु अत इत्त भान्ध भवति, क्षिदेभमपि ।

I or *a* is substituted for the final *a* of root when *mo*, *mu*, or *ma* follows, in some instances *c* is also substituted for the same, as इमिमो, एमामो, इमेमो, इमिमु, इमेमु इत्तादि ।

अकारान्त धार्वनी वर्जमाम इपाणि ।

The conjugation of roots ending in *a* in the present tense.

भय धारुः । root bhava

Singular	Plural
एकवचन	षड्वचन
प्र पु (3rd per) भण्ड, भणए	भण्डना, भण्डने भण्डिरे
म पु (2nd per) भण्मि, भण्मे	भण्ड, भण्डित्या
उ पु (1st per) { भणामि भणमि	{ भणामो, भणिमो, भणेमो इत्तादि

एव इत्पताद्य

अस धासुभु विशेषमित्यमनुसरति The root as is conjugated in the following (प्राच) ; as

अस धारु इपाणि ।

एकवचन	षड्वचन
प्र पु (3rd per) अप्लद, अत्यि	अप्लति, अत्यि
म पु (2nd per) मि, अप्लमि, अत्यि	अत्यि, अप्लत्या, अप्लह
उ पु (1st per) मिह अत्यि, अप्लमि	मुदो, मूरा, इत्तादि

(३) भृतार्थे विहितस्य प्रतमधस्य स्थाने स्वराज्ञात् ही, सी, हीञ्च,
इत्येत आदेशो भवन्ति ।

In the past tense *hi*, *si*, *hiya*, is indiscriminately used for the affixes after roots ending in a vowel in all persons and numbers, as कासी, काही, काहीञ्च, (अकार्षीत्
अकरोत्, चकार् इतगादि), ठासी, ठाही, ठाहीञ्च (अस्तात्, अतिष्ठत्
तस्मै) ;

(४) व्यज्ञनानांश्चातोः परस्य भृतार्थे विहितस्य प्रतमधस्य स्थाने
'दूञ्च' आदेशो भवति ।

In the past tense *iya* is substituted for all the affixes in the roots originally ending in consonant (१), as गेण्हीञ्च
(अग्नहीत् अग्नल्लात्, जधाह्व) ; असधातो भृतार्थेन प्रतमधेन सह 'आसि'
'रहेसि' इतगादेशो भवतः । आसि or रहेसि is substituted for the root as in the past tense, as आसि, (सः, त्वं, अह इतगादि)
प्रकाशेत्वेक्षिवचनेष्वर्थं विधिः । According to the Prákritaprakas'a
this rule is used in the singular only.

(५) भविष्यति तिवादीनां रूपाणि ।

In the future tense the conjugation affixes *tip* &c. assume the following forms

(१)। प्राकृतप्रकाशमते भूते प्रत्यस्य ईच्य आदेशो भवति, एकाचक्षु धातो-
र्हीयादेशः । According to piákilita prakasa *Iya* is substituted for the affix, after roots in the past tense and *hiya* after a monosyllabic root, as
ज्वीञ्च, (अभूत्, अभवत्, वभूव) ; काहीञ्च, (अकार्षीत्, अकरोत्, चकार) , प्रायोभूते
निष्ठानं प्रयोग एव दृक्षते । In the past tense generally the verbs formed with
the affixes *hita* and *ktabatu* are used

Singular	Plural
एकवचन म पु (3rd per) <i>hi i</i> (हिंट)	बहुवचन <i>hinti, hinte, hire</i> (हिन्ति हिन्ते हिरे)
म पु (2nd per) <i>hisi</i> (हिसि)	<i>hitha, hiha</i> (हिथ्य हिह)
ह पु (1st per) <i>himī, hanī ssamī, or ssam</i> (हिमि, हानि, सामि, शुभ्) भविष्यति धातु ५पाँचि ।	<i>hissamī, hihā</i> हिसमी, हिहा (१)

The conjugation of the roots in the future

भू धातु द्वया।

Singular	Plural
एकवर्षीय	पञ्चवर्षीय
प्रथम (3rd per) { द्वितीय (भवि यतिभविता वा)	{ द्वितीयनि, दूसरादि (भवि यनि, भवितारो वा)

(१) सौरसेणी भविष्यद्य प्रस्तुते परे शृङ्खलाति । एवं इति कल्प उत्तिका । In the sauraseṇī the syllable *ssi* is used after roots in the future according to *kalpalatika* *ssā* is used instead of *ssi* सौरुष त् But this auxiliary is not used before वा चारीषाम् इत्यादयः and it is also joined to the roots, as भविष्यति, उत्तिका इत्यादि ।

અન્યત્રા ભાગું તિથોમણે મધ્યાદ્વિષ્ટે એ એ કારી In the oblique JJ or JJ₂ is used between affixes and roots in the future as હોલ્લાર બીજાર (મધ્યાદ્વિષ્ટ) પેઢાણી મધ્યાદ્વિષ્ટ સે રમ્ય 'એ' In the Palnachi case is substituted for the affix ti 3rd person singular in the future.

अपश्च द्वे भविष्यद्वेदं विचयत्वम् स्थाने शारीरा वा भवति कल्पतत्त्वामते रूपयः। In the apabhranga *dsā* is optionally substituted for affixes in the future according to kalpatattva *dsā* is also substituted for them.

म. पु. (2nd per)	{ होहिहि (भवि- ष्यति, इत्यादि)	{ होहित्था, होहिह (भविष्यथ (इत्यादि)
उ. पु. (1st per)	{ होहिमि, होस्तामि, होसं, (भविष्यामि इत्यादि)	{ होहामो, हीस्तामो इत्यादि (भविष्यामो इत्यादि)

कृ धातु रूपाणि ।

प्र. पु. (3rd per.)	{ काहिहि (करिष्यति, कर्ता, अकरिष्यत्)	{ काहिंति (करिष्यना कर्तारः अकरिष्यना)
म. पु. (2nd per.)	{ काहिसि, (करिष्यति (इत्यादि) एवमन्य वापि ।	{ काहित्था, (करिष्यथ,) इत्यादि
उ. पु (1st per.)	काहं, काहिमि	काहमो

इस धातु रूपाणि ।

Singular	Plural
एकवचनं	व्यक्तवचनं
प्र. पु. (3rd per.)	{ हसिहि, (हसि- ष्यति इत्यादि
म. पु. (2nd per.)	{ हसिहिसि, (हसि- ष्यति, इत्यादि
उ. पु (1st per.)	{ हसिसं, इत्यादि हसिष्यामि इत्यादि

एवं भण, पठाद्यः ।

(११) धर्माधात्रो भविष्यति विशेष नियमानुसूचना ।
तेषामुत्तमपुरुषैकव्ययम् रूपाण्यथ लिखने अन्यतु शुद्धाम् वद्यग
क्त्यानि ।

The following roots are specially conjugated in the future tense. Their 1st singular forms are given against them. In other persons, they are like श्रृं which is conjugated below.

धात्र	धाम पुरुषैकव्ययम् रूपाणि
का	काह काहिमि
दा	दाह, दाहिमि
सं-गम	सगण
हद	रीच्छ
विद्	थेच्छ
दृश्य	देच्छ
वृत्त	वेच्छ
भिद्	भेच्छ
हुध	भोच्छ
यु	मोच्छ मोच्छिणि, मोच्छिमि इत्यादि
गम	गच्छ
मुख	मोच्छ
हिद्	क्षेच्छ

अ धात्रु रूपाणि ।

Singular	Plural
एकव्ययम्	व्यक्तव्ययम्
प् यु (3rd per)	{ सोच्छिद्, खोच्छिद् } { खोच्छिन्ति, खोच्छिन्ति, (ओच्छति) इत्यादि } { (ओपन्ति) इत्यादि }

म. पु. (2nd per.)	{ सोच्चिः, सोच्चिहिः } (ओव्वसि इतगादि) ।	{ सोच्चत्या, इतगादि } (ओव्वथ इतगादि)
उ. पु. (1st per.)	{ सोच्चः, इतगादि } (ओव्वामि) इतगादि ।	{ सोच्चभो, सोच्चहिमो } इतगादि (ओव्वामः इत्यादि)

(१२) Potential mood (जीट, विधि-लिः &c)

Sing. (एकवचनं)	Plu वक्तव्यचनं
पथम पुरुषस्य (3rd person) (उ) (१)	(न्तु)
मध्यम पुरुषस्य (2nd person) सु, हि (२)	ह
उत्तम पुरुषस्य (1st person) मु	मो

विधादिषु धातु रूपाणि । The conjugation of the roots in potential mood.

हस धातुः ।

Singular.	Plural
एकवचन	वक्तव्यचनं
प्र. पु. (3nd per.)	{ हस्त, (हस्तु हसेत्) इतगादि }
	{ हस्तु, हसेतु, (हसेदु) इतगादि }

(१) | शौरभेन्यामनुज्ञायां उस्ताने 'दु' रादेभो भवति । In the sauraseni du is substituted for u

(२) | अकारात् परस्य सोऽसाने 'इच्छु,' 'इच्छिः,' 'इच्छे,' इत्येत आदेशा भवन्ति After roots ending in a, su becomes optionally *yasya*, *yajah*, *yje*, अकारात् शुलोपयच वा After roots ending in a the affix su is also optionally elided, इच्छिभते एकाच एव हि. according to dandin he is used only after monosyllabic root.

म. पु (2nd per)	$\left\{ \begin{array}{l} \text{इमहु, इमरि, इम, इसे} \\ \text{ज्ञासु, इसेभावि, इसेगो,} \\ (\text{इम, इसे}) \text{ इत्यादि} \end{array} \right.$	$\left\{ \begin{array}{l} \text{एमह, (इमत,} \\ \text{इसेत) इत्यादि} \end{array} \right.$
उ. पु (1st per)	$\left\{ \begin{array}{l} \text{इमहु, (इमानि,} \\ \text{इसेय) इत्यादि} \end{array} \right.$	$\left\{ \begin{array}{l} \text{इमामो (इमाम, इथेम)} \\ \text{इत्यादि} \end{array} \right.$

एवं पठात्य , केयाद्यि मते जिधातो विष्णादिपु यस्मान् वत्
ैपापि भवन्ति ।

According to some authorities in the potential mood the root *ji* is conjugated like in the present tense, as जान् रायादि । (१) ।

(२) वर्जमासे, मतिष्यति, दिग्गादिपु शोप्रवण मत्यप्रवण
क्षा, इत्येतावादेष्टौ वा भवतः । पर्युपामाहु ।

jja and *jjā* are optionally substituted for the affixes in the present and future tenses, and also in the potential mood, there being an option the forms previously mentioned are also allowed. चमपञ्जमते भूरामपादुना मेवाच विधि, according to Hemachandra this rule applies only to the roots ending in vowel, as रुषेण, रुषेणा (रुसति, रुभिष्यति, रुमतु, रुषेन इत्यादि) (५)।

१। मीरोऽस्य 'ति' वार्ता विप्रादित 'जेदु' रूपादि रूपादि महति। In the
measuremenst the root *ji* assumes the form of *jedu* &c. in the potential
mood.

४। यो नियम क्षेत्रविशिष्ट। This rule is not applied in the *nāstika* dialect.

(१४) वर्त्मने, भविष्यति, विद्यादिषु च धातुप्रत्यययोर्मध्येऽपि
एषा इत्यादेशो वा भवतः ।

jja and jjá are also used between roots and affixes in the present and future tenses and also in the potential mood, as होम्या॒॒, होम्या॒॒ (भवति, भविष्यति, भवतु, मूल्या॑-दिव्यादि) ।

(१५) शब्द, शान्त इत्येतयोरैकैकास्य ना भाष्य इत्येतावादेशो
भवतः ।

Nta and mána are respectively substituted for the present participle *satrī* and *sánach* (१) as पठन्ती, पठ-
माणो ; इसंतो इसमाणो (पठन्, इसन्) ;

(१६) स्त्रियों वर्त्मानयोः शब्द शान्तोरीकारादेशो भवति,
नी, भाष्य च ।

I is substituted for *sátrī* and *sánach* when used in the feminine *nī* and *máṇḍ* are also substituted for them respectively.

(१७) वर्त्मान, विधिलिङ्ग्, शब्दसु पूर्तोऽकारस्य स्थाने एकारो
वा भवति । (२)

E is optionally substituted for the final *a* of a root in the present, and potential, and also in the present

१। -पथ श्वे चि काले शब्द प्रत्यय । In the apabhranā the participle *satrī* is used after a root in three tenses viz : the present, the past and the future, as भोजो-भवन् भविष्यन् &c

२। औरसेन्या धातुतिक्तोर्मध्ये वक्त्वा एवानीभावान् In the s'auraseni *e* or *a* is optionally inserted between the roots and affixes as, भषेदि भण्डि ।

participle before *sati*, as इषेद्, इष्ट (इषति), इषेत्, इषत् (इषेत्), इष्ट इषेतो इषतो, (इषन्), इचिद्यमवति there are exceptions of this rule, as इषट् (जपति), इचिद्यात्मपि in some instances a is also substituted for a as इषाऽ (इषोऽपि), (१)

भाव कर्म्मिति स्थ यक आमे इष्ट, इष्ट इष्टेतात्मादेशौ भवते ।

Passive forms

(१८) भाव कर्म्मिति स्थ यक आमे इष्ट, इष्ट इष्टेतात्मादेशौ भवते ।

For *yal* (the suffix indicating passive form) *sa* and *ijja* are substituted, as इषिष्ट, इमिष्ट, (इषते), इष्टवचोऽनु भावकामणीयं चामल्यं 'दीम 'तुष' इतिष्टप्य भवति । The roots *dri*, and *bach* assume the forms *deea* and *buchcha* respectively in the passive, as इष्ट, (इष्टते), इष्ट (इष्टते), (२)

स्त्रादीना कार्य्यिष्टेप ।

(१९) ज्ञा, गुम, सत्य, भविष्यत् फाल विहिते च मत्यथे परे अत एत्य इष्ट भवति ।

१। योऽसेद्या यक आमे इष्ट इष्टेशौ भवति । In the surasenī *la* is substituted for *yak* (the affix of the passive) यैष्टवान् 'इष्ट' इष्टेशौ in the pair 'achi' *lyya* is substituted for *yak*

२। According to prākṛita-prakṛita a only e or ae is substituted for *duch*, and an a in the first syllable of the root becomes a भावग्रहान् भवेद्विष्टः आमे ए आमी भवता आतोरकारम् चाल ।

When the affixes *ktwá*, *tuman*, and *tabya* follow, and also in the future *e* or *i* is substituted for the final *a* of root, as हसेउणे हसिजाण्य (हसिला), हसेझः, हसिझं (हसितुं); हसेअव्यं, हसिनव्यं (हसितव्यं); इत्यादि।

क्ता प्रत्यये परत अत दर्भवति। *I* is substituted for the final *a* when *kta* (the affix of the past participle) follows, as हसिः (हसितं); पठिनं (पठितं);

णिजन्नानां ।

(१०) ऐः स्थाने अत्, एत्, आव, आवे दृति घलार नीदेशा भवन्नि । (१)

A, *e*, *dba*, or *abe* is substituted for *nich*, the causal affix.

(११) को, भाव कर्मविहिते च प्रत्यये परतः ऐलुका नवीतशादे ग्रस्य ।

The causal affix *Nich* is optionally elided in the passive voice and also when the affix *kta* follows it; when elision does not occur, *abi* is substituted for it, as कारित्रं, कराविअं (कारितं); शासिअं, हसाविअं (हसितं); शोसिअं, सोसविअं (शोषितं), तोसिअं, तोसविअं (तोषितं), कारीश्च, करावी-श्च, कारिष्याद्, कराविष्याद् (कार्यते) इत्यादि लिचि भनस्ताने विकाल्पेन भभाडादेश ।

१। In the *abanti s'ru &c* assume the forms of *subba &c* in the passive. अवनाप्रा भुणोत्यादे चुच्च इत्प्रादिक्षप यथा चुच्चए (अूथते), भच्चए (भृथते) गच्चए (गृथते)

Bhamoda is optionally substituted for bhrama before the suffixes such as, भवाद्, भवेद्, भासेद्, भमावद् (भुमयति)।

इति मध्यम पाद ।

अथ पञ्चमोधग्रायस्य ।

दितीय पाद ।

(प्रातार्देवविधि)

साधारण नियमाण ।

General rules.

(१) अञ्जनालाक्षातोर्मे 'अकारो' भवति ।

A is added to every sanskrit roots ending in consonants, as रम्द्, (रमति) इत्यादि ।

(२) अकारलाभ् वर्णपिता स्त्रियालाक्षातोर्मेऽकारागमो वा भवति ।

A is optionally added to roots ending in vowels, except those which have already a at their end, as पाद्, पाञ्च, (पाति), इत्यादि ।

(३) चि, जि, झि, श्रु, स्त्रु, लू, पू, धूना मन्ते एकारागमो भवति
एवं दीर्घस्त्रस्य इस्त्रश्च ।

Na is added at the end of the roots *chi*, *ji*, *hu*, *s'ru*, *sru*, *lú*, *pú* and *dhú* and the preceding long vowel is shortened, as चिष्ट्रू &c. चादीनां कर्मणि भावे च वर्तमानानामन्ते द्विष्टो वकारागमो वा भवति ।

In the कर्मवाच्य and भाववाच्य i.e. the true passive and the impersonal passive neuter of a verb vv is also optionally added to the root and the suffix थक् (ञ्ज) if applied to it is elided, as चिष्टद्, चिष्टिष्टद् (चीधते) इत्यादि ।

चिभ्-हन खनां कर्मणि भावेचोन्ते द्विष्टो मो वा भवति । यको
लोपः । At the end of the roots *chi*, *han* and *khan* when in the (भावकर्म) passive voice mm is opptionally added, and the suffix *yak* (थक् ञ्ज) is elided after it ; as चिभद् (चीयते), हम्भद् (हन्यते), इत्यादि (१) । हन्ते: कर्तव्यपि । This rule is also applied to the root *han* even when in the active voice

(४) रुह, लिह, वह, रुघामन्थस्य भावकर्मणो द्विष्टो भो भवति ।
यक् लोपश्च ।

The final letter of the roots *duh*, *lih*, *bah* and, *rudh* when in the passive (भावकर्म), becomes vv and the suffix *yak* (थक्-ज्ज) is elided after it, as दुव्भद्, दुहिज्जद् (दुप्ते) इत्यादि ।

(५) गमादीना मन्थस्य भावकर्मणो द्विल्लं वा भवति । यक् लोपश्च ।

(६) शौरसेन्या नियम एव न वर्तते In the s'auraseni this rule is not applied

The final letter of the roots *gama* &c is optionally doubled in the passive voice (भवक्तम्योः), वा गमद्, गमिग्नद् (गम्यते), इमद्, इमिग्नद् (इम्यते),

वद्यमाणा धोत्वा भाव कर्पणीयित्वे नियमामृमरन्ति ।

To the following roots special rules are applied in the passive voice.

(roots)	their forms in the passive voice.
धातव	(भावकर्म धूपालि)
दह	दध्न, अदिग्नाद (दध्नते)
धध	धंध्न, धंधिग्नाद (धध्नते)
म-हध	महवभद, महधिग्नाद (मंहध्नते)
अनु-हध	अनुहवभद, अनुहधिग्नाद (अनुहध्नते)
उप-हध	उपहवभद, उपहधिग्नाद (उपहध्नते)
ह	हीरद (ह्रियते), चरिणाद
क	कीरद, करिणाद (कियते)
तृ	तीरद भरिणाद (सीर्यते)
जृ	जीरद, जरिणाद (जीर्यते),
अर्ज	{ विठ्ठपद, विठ्ठिण्जन्त अजिण्जन्त { (अर्जन्तते),
जा	एच्छ एल्लग्नाद, जापिण्जन्त, जाइण्जन्त (जायते)
वि आ ह	वाहिपद, वोहिण्जन्त (याहियते)
आ रम	आठपद, आठवीच्छ (आळ्यते),

स्वेह	सिपूपद् (स्विद्धते) ;
सिप	सिपूपद् (सिच्यते) ;
थह	घेपूपद् गण्डिज्जद् (गठन्नते) ;
स्त्रूप	क्षिपूपद्

(६) धातोरन्यस्थोवर्णस्थावदेशो भवति ।

Aba is substituted for the final *u* of a root, as झु-प्लव,

इत्यादि ।

(७) धातोरन्यस्थ 'ऋ' वर्णस्थारादेशो भवति ।

Ara is substituted for the final *ri* of a root, as छ-कर
इत्यादि । रूषादीना मृकारस्थतु 'ऋ' इत्यादेशो भवति । But
ari is substituted for *ri* in the roots *brisha* &c as वृष-
वरिष, वृष-करिष इत्यादि ।

(८) धातोरिवर्णस्थोवर्णस्थ गुणो भवति ।

The final *i* and *u* of roots assume the forms of *é* and
ó respectively, as नेझ (नयति), भोज्ञ (भक्ता) ;

(९) रुषादीनां स्वरस्थ दीर्घः ।

The short vowel of the roots *rush* &c. becomes long, as
रुषद्, पूषद् (पुष्णाति), सीषद् (शिष्यति) ;

(१०) धातुषु स्वराणां स्थाने स्वरा वज्जलं भवन्ति ।

The final vowels of sanskrit roots arbitrarily change to new ones, use being our only guide in such cases.

(११) नथो-स्त्रिखिता धातवो विशेषनियम-वग्नात् रुपानां
प्राप्तुवन्ति ।

The following roots change their forms under special rules

The original sanskrit roots

The Prakrit forms which the sanskrit roots optionally assume at the time of conjugation.

सखूत धातव (सखूत धातुमा प्राप्ति एषाणि)

कथ { वज्जर, पञ्जर, उप्पाल, पिचुण, मघ, योम्
{ चव, जप, शोम, साह, अभृ (दु पार्थी)

भुग्भा भुष, दुगुच्छ, दुगुच्छा

भुभुष षीर

धा धा

गै गा

जाम जाम, मुष,

उत्-धा धुमा,

शुत्-धा दह,

पा (पाने) पिङ्ग, कङ्ग, पट घोड़

उत्-वा ओह मा, बठिशा

नी-द्रा उषीर, उंघ

आ-धा आइग्ध (१)

षा अवभुक्क

सम्-स्त्रै षा

(१) नीरपेना भाषाने शिर (in the sibilant jñāna is substituted for गङ्गा)

स्था (१)	ठा, धक्क, चिट्ठ, निरप् प
धत्-स्था	ठ, कुण्डुर
स्था	छाप, क्राय
निर् मा	निम्माणा, निम्मव
चि	निम्मर
छदि-णिच	चुम, लुम, सनुम, छक्का, पेक्काल
नि-वृ-णिच	णिहोड, निवार
नि-पत-णिच	णिहोड
दू-णिच	दूम,
धवल-णिच	दुम, धवल, (दूमव)
तुल-णिच	उहाम (वा)
वि-रिच-णिच	ओलुण्ड, उलुण्ड, पलुण्ड्य, विरेण
भिन्न-णिच	बीसाल, बेसव ; (वा) ;
भूम-णिच	तालिअण्ड, तभाड, (वा) ;
तउ-णिच	आहोड, विहोड (वा)
नग्न-णिच	{ विउड, नासव,, हारेव, विपूगाल, पलाव ;

(१) अपभ्रंशे स्था स्थाने उक्त्य in the apabhrans'a त्वक्का is also substituted, for stha शौरमेन्या स्था स्थाने कोंधले चिट्ठ उद्दः परस्तु उत्थ in the sauraseni only chitta is substituted for stha but when the prefix ut is joined to it the substitute is uttha. खाकारी भाषाया स्था स्थाने चिट्ठ इतिष्ठ, in the sākari-dialect chista is also substituted for stha.

दूषणि	दाव, दम, द्रक्ष, द्रिष्ट
उत्तुघटणि	उग्ग, उग्घास
स्फूरणि	सिर
संभूषणि	आमंघ, (वा)
उत्तुममणि	{ उत्तुप उमास, गुन्नाप्प उपेश, उम्माव,
प्रस्ताणि	पहुव, पेहुव, पहाय,
विज्ञाणि	वोङ, आडुङ्ग विक्षय
अर्पणि	अफिव, पसुप्प पथास, अप्प,
धाणि	जव, जाव,
मुणि	उम्मान, पम्मान याव,
विकोडणि	परकोड (वा)
रोमन्दणि	उम्मास, वल्लोस, रोम्मय
कामणि	चिझद
मकाणणि	फुण्य, पञ्चाम,
कासणि	विच्छोभ (वा)
आसहणि	वस, सोव,
दोस्तणि	रंस्वीस, डोस्त,
रामणि	राव (वा)
घटणि	परिवार (वा)
येणणि	परि आर

की	किण (१)
विंकी	क्वे किण
भी	भा, वीह ;
आळी	असी
नि-ली	{ लिली, अलि, लुक्क, लिरिग्घ, लिङ्क { लिह्क, निलिङ्ग
वि-ली	विरा, (वा)
रु	रुंज, रुंट, रव
अङ्	हण, <u>मुण्ड</u>
धु	धूव, धुण
भू (२)	{ ह्वव, ह्वो, ह्वव, भव, (वकारेत् वज्ञं प्रत्यये) झ्व इत्यादेशः, (पृथग्भूत स्थार्थयोः) लिष्वड इत्यादेशः, (प्रपूर्वकास्तुभूधातोः) झप्प इत्यादेशः, (क्ति प्रत्यये परे) 'झ्व' इत्यादेशो वा

(१) अपभ्रंशे की धाती 'कीछ' इति रूप सवति in the apabhransa *kisu* is substituted for *kri*.

(२) अपभ्रंशे पर्यामार्थे मुवोहुच इत्प्रादेशो सवति। In the apabhransa *huchch* is substituted for *bhu* when it is used in the sense of plenty (पर्याम)।

श्रीरसेन्या भूधातोः आने 'ओ' ह्वो 'च्च लृथपोर्मव इति as, भविष्यदि भविष्यते भू म् the s'auraseni 'bho' as well as 'ho' are optionally substituted for *bhu*, but *bhava* is substituted for it in the future and before the suffix *yap* (ल्त्वा) and when the suffix *kta* is joined to it *bhu* is substituted.

क (१)	$\left\{ \begin{array}{l} \text{कुण, कर, (काणेचितार्थ) शिशार, (मिट्टमविषये) } \\ \text{शिद्धुइ (अवस्था विषये) संदाय, (अभविषये) } \\ \text{वस्त्र, (कोषेनोधमानिनकरणार्थ) पिष्ठोत, } \\ \text{(प्रथित्य अन्यम करणार्थ) पथक, पदक, (निपूणा) } \\ \text{ताच्छोटनार्थ) शीलुष्ट्व (चीरकरणार्थ) कम्म, } \\ \text{(चाटु करणार्थ) गुप्तक ।} \end{array} \right.$
ख (२)	$\left\{ \begin{array}{l} \text{कर, फूर, भर, भल, सट, विहर, चमर, } \\ \text{पयर, पकड, सर, (विपूर्वकस्त भरते) चमुम, } \\ \text{विष्ट, बीहर ।} \end{array} \right.$
वि-आ-इ	कोष पोष, खाइ ।
मुउ	$\left\{ \begin{array}{l} \text{कृद्व, अवहेड, मेज, रेख, शिलुष्ट्व चिपाइ } \\ \text{मुउ, (दुधमोचनार्थ) शिष्पल ।} \end{array} \right.$
वह	वेहव वेस्तव, भूत्व उमच्छ,
रव	रप्त, अवह, विठ्ठिड्ड
सम्-आ-रव	उवधत्य, सारव, समारव, केखाय ।
सिंच	सिंघ, सिमर, सेच्च,

(१) शौरसेनी कानोऽकाने कोषके वर एति आदेशः। शापयोऽक एति तथा शापयोऽकाने दुष्कर्ति च। तुम तथयोऽक एति In the suraseni only kara is substituted for krip and before ktwd and yap la substituted for it and ktwa and yap themselves are replaced by daya Before the affixes tasya and tavya the substitute is la

(२) शौरसेनी द्युकाने द्यमर इत्यादेष्टु भवति In the suraseni smaraka is substituted for smari.

प्रच्छ

पुष्टि

गर्ज्ज

वुक्क, (वृषगर्जने) ठिक्कः;

राज

रग्ध, छह्या, सह्य, रीर, रेह (१)

प्र-स्तु

पथस, उव्वेस. (गम्ब प्रसारे) महमह् ।

नि-स्तु

नीहर्, नील, धाड, वरहाड, नीसर्

जागृ

जग्ग, जगार ;

वि-आ-पृ

आञ्चड्ड, वावार ;

सं-क्ष

साहार, सोहट्ट ;

आ-हृ

सनाम, आदर ;

प्र-हृ

सार, परर ;

ओव-हृ

ओह, ओरस, उच्चर ;

भक्ति

चय, तर, तीर, पर; सक्त ;

त्यज

चय ;

त्र

तर ;

पृ-णिच

पार

फक्क

छक्क

स्त्राघ

सल्लह

खच

वेशड, खच ;

पच

सौल्ल, पडल, पच ;

(१) In the s'auraseni *rāa* is substituted for *ray* शौरसेन्या | राजस्य एष
इति ४५ ।

मसज (१)	आरड्ड, शिरड्ड, शुड्ड, मुप्प,
पुज	आरोह, पमाट, पुज,
छग्ग	जीष, लग्ग,
चत्-विज	उभिव
तिज	ओसक्क,
मृज (२)	{ उगधुस, लुञ्ज, पुञ्ज, ठुम, फुम, पुम, लुह, कुल,
भंज	{ वेमध, लुच्मूँ, मूर, स्त्र, स्त्र, विर, परिण, काञ्ज, नीरन
वज (३)	वच,
चनु-वज	परिअण, चणु वच,
अज्ज	विढव, अग्ग,
पुज	जुज, अज्ज, जुप्प,
मुज	{ भुज, जिस, जेस, काय, अस्ह खमाण, चमड, वड्ड (उपौर्वकथ्य मुजधातो । कायव इत्यादेष्यो ।
घट	गठ, घठ, ✓
सं-घट	संगठ, चंघट

(१) शौरसेनी मृजनातीः जाते चनु मज्जो मवतः in the sauraseenī buddha and मज्जा are substituted for माज्ज

(२) शौरसेनी मूजनाते चच इत्यादेष्यो मवति in the sauraseenī ग्हाता is substituted for भ्राता

(३) मावधी त्रुजनातु जाते चच इत्यादेष्यो मवति in the migadhi बंगा is substituted for भ्राता

स्तुट	फुट, फुंड,
स्तुट (हाथे)	सुर।
मण्ड	चिंच, चिंचन्न, चिंचिल्ल, रीड, विडिल;
मुड	{ तोड़, तुड़, खुड़, खुड, उखुड, उस्तुक, पिलुक्क,
घूर्ण	{ लुक्क, उस्तुर
नृत	धुल, धोल, धूम, पहल (१)
विवृता	नृचं;
नृत	दंस, विवह
कथ	नच ;
धन्य	अट्ट, कठ ;
मंथ	गप्प
ज्ञाद	विरोल, धुखल ;
नि—सद	अन अच, (एन्नस्याध्यस्येवं रूपं)
क्षिद	एुमज्ज
विद	{ दुहाव, पिच्छ, पिहोर, पिब्ब, पिसूर,
मंद	{ लूरे, किंद; (आपूर्वकात्य क्षिदः) उआंद,
	{ उदाल इत्यादेश्वौ
	विच्छ ;
	{ भल, भढ, परिहठ, खड़, चड़, मच़ड.
	{ परस्ताड ;

(१) In the s'auraseni only *ghumma* is substituted for *ghurqa* (गूर्ग-सेन्या के वज्र धुम इति ।

पद्म	दुरुप्राप्ति, फर्द
पद	पद्म
नि पद	निष्पद्धि निष्पद्धति
वि सं पद	विषय, विसोहि फैष्य विषय
पद	पद, राज
पद	भाव प्रकोप
शा कल्प	शोरर फल्प
पितृ	शू निष्टूर, पितृ,
मिट्टि	पितृ-
स्त्री	स्त्रीप्राप्ति राम राम
नि लिपि	राम, निषेद्ध
कुप्र	शू, कुप्रति,
जन	जाए जाम,
मग	तड़, तड़ड, तड़ड़े, विरज
दृष्टि	द्विष्टि
उप-युप	चलिय, उत्तमय
सं तप	भृषि
वि शाप	शोधना, वाह
यम् शाप	यमाय यमाय
यिप	{ गमत्य, अहसृक, इमोक, येष षोष, { बुह, झल, पर, परा, पुस, यिव

उत्-चिप	$\left\{ \begin{array}{l} \text{गुलुगुच्छ, उत्थंघ, असत्य, उवन्त, उस्सिक्का,} \\ \text{हस्तुव, उक्खव ; (आपूर्वस्य चिपते)} \\ \text{णीख, अक्खव} \end{array} \right.$
खप	कमवस, लिन, लोट्ट, सुअ ;
वेप	आओन्न, आओत्य ;
वि-खप	भख, वडवड, विलव
लिप	लिंप
गुप ✓	विड, णड, गुप्त
छपांकरोति	अवष्टावेद
प्र-दीप	तेअव, संदुम, संधुक्ष, अभुत ;
लुभ	संभाव, लुक्म ;
चुभ	खउर, पड्डह ;
आ-रभ	आरभ, आढव, आरभ ;
उप-आ-लभ	ऊरंव, पच्चार, वेलव ; उवालभ ;
अव-जृभ	जूभा, जभाअदू
नम	एव ;
नम (भाराकान्ते कर्त्तरि) णिभुढ, नव ;	
वि-अम	णिब्बा, वीसम
आ-क्रम	उद्धाव उत्थार, वंद, अक्षम ;
भ्रम	$\left\{ \begin{array}{l} \text{टिरिटिल, ढुडुस्स, ढंडस, चक्कम, सम्भ,} \\ \text{भमड, भमाड, तलचंट, रुट, कुंप, सुम, गुम,} \\ \text{फुम, फुस, ढुम, ढुस, पर, भम} \end{array} \right.$

गम (१)

श्व, श्वृ, श्वुद्ग्राम श्वद्ग्राम, उप्तुम
श्वेम, पृष्ठृ, पृष्ठृ द, श्विष्ठृ ए छोण,
श्वीयुक्तृ पृष्ठृ रम, पृष्ठृ वोम, दरि
श्वृ जिरिस्तृम, लिप्तृ श्वामेर, श्वादर,
श्वृ ,
(श्वायुव्यन्ते श्वामे श्विष्ठृपृ श्वारम्भे
श्वृति वा द्वे श्वागच्छ) ।

इम (गती)

इम

मं गम

श्विर, मंगाद्

अभि श्वा गम

ऽ मत्य

प्रति श्वा गम

पश्चोद् पश्चागद्ध

श्वम

परिमाग, पहिंगा मग

गम

{ मणुहृद श्वेरु उभारा किनिकिष, श्वुग,
गोटटाप्त श्वेमर, श्वेष रम ,

पूर्

{ श्वप्ता श्वप्त, उडुग, श्वुग, श्विर
रेम पूर्

श्वर

तुपर, जघेड, दूर, (कार्दी) तुर इत्यपि ,

श्वर

तिर, फर, पाहर, पश्च तिखन, श्विरुप्त

श्वम

श्वम श्वम ,

(१) शौर्येद्वा द्वायतीर्थी गमे व इति द्वायतीर्थी श्वृ रम In the १sturder १st
is substituted for गम before two affixes लिन् and यूप and the affixes
themselves too assume the form of द्वया द्वायतीर्थी द्वैतायो द्वय In the
me ga dhal गम च वा is substituted for गम

उत्-छर्ष	उत्थल,
वि-गज	थिप्प, णिटुह
दल	विसट्ट, दल ;
भील	भिल्ल, भील ;
वल	वम्मा, वल ;
भंश	फिड, फिट्ट, फुड, चुर्क्का, मुळ्ळ, भस ।
नश	{ णिरणास, णिवह, अवसेह, पडिसा, सेह { नवहर, नसु ।
अव कोश	ओवास ।
सं-दिश	अप्पाह :
दृश (१)	{ निअच्छ, पिच्छ, त्रवनच्छ, त्रवाअच्छ, { चज्ज, सच्चव, देक्ख, उञ्जक्ख, अवक्ख, { त्रव त्रक्ख, पुलश्च, नित्र, त्रवआस ।
स्यूश	{ फास, फंस, फरिस, छिव, छिई, आलंस { आलिह ;
प्र-विश	परिअ, पविष ; (२)
प्र-मृशमुष्ठे	पर्हुष ;
पिष	{ णिवह, णिरिणास, णिरिणज्ज, रोच { चड्ड, पीष । (३)

(१) शौरसेन्यां दृशे. पेछ, *pechch*, is substituted for *dīṣ* in the *s'awaseni*, अप्परे दृश प्रध, in the *apabhrans* *piassa* is substituted for *dīṣ*, कर्पलतिकामते देक्खय, according to *kalpalatika dekkha* is also substituted for it.

(२) In the *apabhrans'a paisaba* is substituted for *pra-bis* नपस गे एपर्व्व कम्बिहर्ते. ५६४४ इत्यादेशो भवति ।

भाष	भुक्क, भम ।
हृष	{ कहू, साहू, अवू, अपू, अचू,
गवेष	{ आइू, करिस, (असिकर्पणार्य) अकोइ
धेय	हुडुस, टोल, गोस, घन्त, गवेस ।
मृत	भामगू, अदशास, परिअत, सिलेस,
कांध	घोपूपू, भृका
प्रति ईरु	{ आह, आहिरुंध, आचिरुंध, वच, वम्फ
मह	{ मह, चिह, विखुप, कंख
यिक्कस	धामाय, विहीर, विरभाल, परिष्य
हृष	तचू, चचू, रम्प, तस्क, रम्प ,
स्त्र स	कोआस, वोपडू, विच्य ,
अस	गुज़, चस
गि अस	मृदुस, चिंभ संस ,
परि-अस्	हर, बीज, वश ,
गि श्वस	पिम, णुम ,
उत्त-स्त्र	पकोइ, पक्कू, पञ्चत्य ।
भास	झाख, नीभस ,
प्स	{ जस्त, भाधभ, पिल्लस, पुलश्चास, गुज़क्ष,
अव गाइ	{ आरोअ ,
भाष	भिस, भास ,
गुह	घिस, गस्त
भाव गाइ	ओवाइ, ओगाइ ,
भावू	चड, वल्लग, आरूप ,
सुह	गुम्प, गुम्पू, मुज़ज़ ,

दह	अहिंजल, आखुंख, डह ;
अह (१)	{ वल, गेण्ह, हर, पंग, लिरवार, अहिपञ्चुच्र ; क्ला, तुम, तथेषु ग्रहस्थाने धेत् इत्यादेशो भवति ।
बच (२)	(क्ला, तुम, तथेषु) वोत्

क्ला, तुम, तथेषु परतः रुद, भुज, सुचामन्दवर्णस्य तो भवति ।

Before the affixes *ktwá* *tum* and *tavya* final consonants of the roots *rud*, *bhwj* and *muchā* becomes *t*.

द्वजःस्थाने भूतभविष्यतीः क्ला, तुम, तथेषु च परतः का इत्यादेशो भवति । The root *krin* becomes *ká* in past and future tenses and before the affixes *ktwá*, *tum* and *tavya*.

दृष्ट	दृष्ट (३)	क्रुध	कुख्य,
यम	ज च्छ,	सिध	सिख्य,
अस	अ च्छ,	सद	सड,
क्षिद	क्षिद्,	पत ✓	पड़, ✓
भिद	भिंद्,	वृध ✓	वढ़, ✓
युध	जुह्या,	वेष्ट	वेड़,
वुध	वुख्या,	सं—वेष्ट	संवेष्ट,
नृध	गिख्या,	उत्—वेष्ट	उवेष्ट, उवेठ,

(१) शौरसेन्या ग्रहधातो. 'गेक्क' इतिरूप भवति । कस्यचिन्मते क्ला तथ्यो. 'गे' इति । in the *s'aumasesení* *genha* is substituted for *graha* but according to some (*ge*) is substituted for it before the affixes *kta* and *tavya* भावकार्मणो. गेज्ञभ, घेप्पौ *geyya* and *gleppa* are substituted for *graha* in the passive (भावकर्मणो), चपथ एव ग्रहस्थाने गृह्ण इत्यादेशो भवति, in the *apabhrans'a* *gruhna* is substituted for *grah*.

(२) शौरसेन्या ब्रुवचोस्थाने वच्च इति, in the *s'aumaaení* *bachcha* is substituted for the roots *biu* and *bacha* in all affixes

(३) शौरसेन्या इच्छते. पुच्छ, in the *s'aumasesní* *puchh* is substituted for *shka*.

धार धविरन्नात्य सुगमवति । The final letter of the roots
 lhad and dhav are optionally elided, as धार, धारौ (धा
 रति) , धार, धारू (धारति) ,

सज्जधातो रात्रात्य रोमवति ।

R is substituted for the final letter of the root srija,
 as, सिरू (सर्जति) ,

अकारीना मनात्य द्विल भवति ।

The final letter of the roots s'ak &c, is doubled, as शक्ष,
 शुम्म, शुप्प, नस्स &c.

अफुखाद्य शब्दा आकामि प्रस्तुतीना

धाद्यना आने हेन सह निपाथने ।

Aphuṣya &c are used for akrami &c with the affix
 kta, as अफुखो (आकान्त), चक्षोर्च (चक्षुष्ट), फुडं (स्पष्ट),
 खोखीयो (खिकान्त), वीभाषो (विकासित), छुग्गो (छुल्ल), विलृक्षको
 नष्ट), पद्दटी (प्रस्तुष), विक्ता (अर्पित), रिता (सृष्ट), जठं
 (स्थल), आसिर्च (चित्र), निर्मुष (ध्रुम), चक्रिध्य (आक्षादित),
 नेनित्र (सापित) इत्यादि ।

Roots which have special forms in the s'auraseni

सं धारु

प्रां रूप

चम्प'

चव्य,

स्तुल

पुष,

द्वप

हिरु, हिप्प,

जुर

जुष,

झ

झण्,

सु

थुण्

दा

हे, (भविष्यति) दृश्य, (क्रातव्यधौः) दा

Pachadi &c. are used for *pachayati* &c. खिल् पयोगमाद् रूपीयं। In these cases old authorities are our only guides
पाचयत्यादीनां 'पचदि' इत्यादयो निपात्यन्ते।

In the *apnbhrans'a* (अपभ्रंशे) ब्रु स्थाने बुब इत्यादेशो भवति in the *apabhrans'a* *bbuba* is substituted for *bru*.

अपभ्रंशे चिमादीनां स्थाने छोक्क इत्यादय आदेशा भवन्ति। In the *apabhrans'a*, *chilla* &c are substituted for *kship-ta* &c.

अपभ्रंशे आपूर्वं चक्ष स्थाने अक्ख इत्यादेशो भवति। In the *apabhrans'a* *akkh* is substituted for *áchaksha*

अपभ्रंशे वदस्थाने वोक्ष इत्यादेशो भवति। In the *apabhansa* *bolla* is substituted for *vada*.

सम्पूर्णम्।

THE END.

